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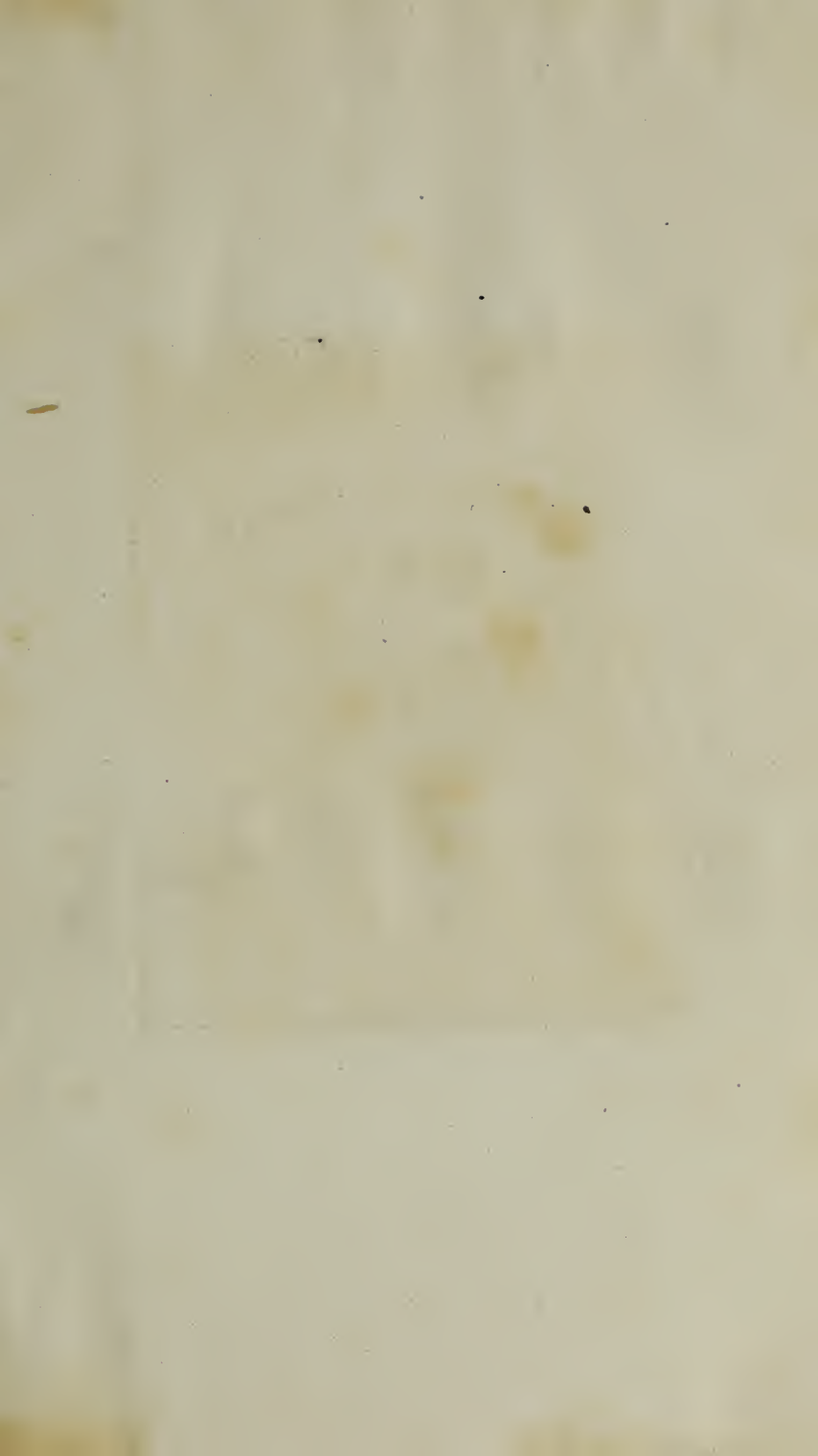
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AMERICAN ANNALS

OF THE

DEAF AND DUMB,

CONDUCTED BY

THE INSTRUCTORS OF THE AMERICAN ASYLUM.

VOL. I.

HARTFORD:

BROWN & PARSONS, NO. 182 MAIN STREET.

1848.

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AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. I. NO. 1.

OCTOBER, 1847.

INTRODUCTORY.

BY LUZERNE RAY.

IN this day of multitudinous periodicals, when every sect and subject has its "organ" of utterance of communication with the public, they who propose to add to the number may be rightfully required to render a sufficient reason for so doing. Freely admitting the propriety of such a requisition, the conductors of the AMERICAN ANNALS OF THE DEAF AND DUMB desire to present, in this opening article, some of the various considerations which have seemed to them, not only to justify their enterprise, but even to demand it.

And, in the first place, it cannot be said that we are entering upon ground already occupied. There is not now, and there never has been, in the English language, a periodical similar to that which we have decided to issue. While French and German literature abounds in works upon the education of the deaf and dumb, both practical and philosophical; comparatively little has hitherto been published on the subject in our own tongue. We can see no reason why information concerning so large and so interesting a class as the deaf and dumb constitute, should be shut up, to so great an extent as now, in foreign languages, and we intend to do all that we are able, toward supplying a deficiency which so obviously exists.

Application is sometimes made to the instructors of the Asylum, for reference to the best works extant on the education of the deaf and dumb, both in relation to general principles and

practical details ; and such requests come to us, not only from those who have deaf and dumb children or relatives, and who for this reason feel a personal concern in the subject, but also, in some cases, from individuals whose interest is of a purely scientific or benevolent character. There is a class of persons in our country, and we are happy to believe that their number is constantly increasing, who are guided in all the conduct of life by the noble sentiment of Terence, (“ *Homo sum,*” etc.,) and who hold nothing aloof from their hearts which pertains to the welfare of any portion of their fellow men. To such as these, the conversion of one born deaf, from his natural state of almost total ignorance, to a degree of knowledge and intellectual vigor which multitudes with all their senses in perfection never reach, cannot be otherwise than deeply interesting ; and it is not strange that they should seek to know something of the method, by which results so wonderful are, with so little apparent difficulty, accomplished. We wish to be able to direct all such inquirers to a sufficient source of information in our own language, and this can only be done by *creating* that which hitherto has had no existence.

We derive an additional reason for our periodical from the fact that the American Asylum enjoys the patronage of all the States of New England. By the legislatures of these States, public provision is made for the education at the Asylum of such of the deaf and dumb as need pecuniary aid, and this aid is bestowed, in all cases, with prompt and cheerful liberality. It is manifestly proper, therefore, that we furnish our patrons with the fullest possible information in regard to the manner in which their charities are expended, and the results which are reached by their aid. Few of them can ever pay us a visit for personal examination, or be present at the exhibitions which are sometimes made in the principal cities of New England ; and the consequence is, that among the great body of the people, very little is known concerning our method of instruction. The publication of the ANNALS, we think, will do much to dissipate this ignorance, and we have hope that it will materially contribute to raise our institution in the *intelligent* regard of the people at large, and to give us a still firmer hold upon their patronage.

Such a publication will also be of use as a manual for the pa-

rents and friends of the deaf and dumb, by the aid of which they will be better able than most of them now are, to communicate the rudiments of knowledge to their unfortunate children, before they reach the age at which the Asylum receives them. It will likewise, as we trust, prove to be of much value to the graduates of the Asylum, (already approaching one thousand in number,) helping them to retain and increase the knowledge which they here received, and constituting a pleasant bond of connection between them and their *Alma Mater*.

And finally, we acknowledge, even at some risk of being charged with a vain-glorious spirit, that not the least among the reasons which have led us to commence this periodical, is the desire we feel to draw a larger share of public attention to our work, and to bring it into more immediate contact with the public mind. The profession to which we belong stands very much by itself, and embraces within its circle but a limited number of individuals. It is less interlinked with society at large than almost any other, and is in danger therefore of being overlooked and forgotten. Without any extravagant estimate of the importance and dignity of our calling, we are nevertheless unwilling that, through any negligence on our part, it should fail to receive its proper share of the public regard; and without any wish to force ourselves upon the notice of the world, we are still desirous that it should better understand than now, what we are doing for the benefit of a portion of our fellow-men. While there is a certain class of good works which ought to be kept as far as possible from general knowledge, inasmuch as the publication of them could have no other effect than to generate self-righteous pride in their authors; there is yet another class, the light of which should be allowed to shine before men, for obvious reasons of public utility. To cover the labors of benevolence with a veil of mystery, as was once a too common practice among teachers of the deaf and dumb; to do good, but *not* to communicate; is equally opposed to the dictates of philanthropy and the precepts of religion. If, in consequence of the publication of the ANNALS, such a knowledge of our art should be acquired by the parents of the deaf and dumb, or others, as to enable them to conduct, from first to last, the education of their children, and thus perhaps to lessen the numbers that come to us; we shall equally rejoice in this

result, believing, as we do, that the true end to be aimed at, here as every where else, is "the greatest good of the greatest number."

We intend that the range of discussion taken by the ANNALS, shall be as wide and varied as the unity of our purpose will allow. The deaf and dumb constitute a distinct, and in some respects, strongly-marked class of human beings; and a much more numerous one also than is commonly supposed. They have a history peculiar to themselves, extending back for many centuries into the past, and sustaining relations, of more or less interest, to the general history of the human race. With our utmost diligence, we propose to seek after whatever stands connected with this particular history of the deaf and dumb; to gather up its *disjecta membra*, for it exists as yet only in a fragmentary state; and to set it forth with such distinctness and completeness, that whoever shall hereafter desire to ascertain any fact, or resolve any doubtful question, concerning this class of persons, may find something in our pages to aid him in his search.

Among the particular points of inquiry to which our attention will be directed, the following may be mentioned as likely to occupy a prominent place: Statistics, of every kind, relating to the deaf and dumb; their social and political condition in ancient times; the history of the first attempts made to instruct them, and of the progress of the art down to the present day; a particular historical sketch of each of the institutions for the deaf and dumb in this country, with more brief and general notices of those in foreign lands; a careful exposition of the philosophy of the language of signs; biographical sketches of individual deaf-mutes who, for any reason, may be thought worthy of such distinction; notices of books relating to the instruction of the deaf and dumb, with particular reference to their comparative merit; a survey of the state of the deaf and dumb mind before education, illustrated occasionally by articles from the most intelligent of the deaf and dumb themselves; some account of our method of instruction, intended as a practical guide to those who have deaf and dumb children; a history of attempts made to teach articulation, with the processes pursued and the results attained; something in regard to diseases of the ear and the efforts made by physicians for the cure

of deafness ; an inquiry into the relation which the instruction of deaf-mutes bears to that of hearing and speaking children, and the mutual benefit to be derived from a comparison of the two methods. In short, we mean that our *AMERICAN ANNALS* shall constitute, when completed, a perfect treasury of information upon all questions and subjects related, either immediately or remotely, to the deaf and dumb.

The contents of the *ANNALS* will consist of original articles, principally prepared by individuals who are at present engaged in the instruction of the deaf and dumb, at the various institutions in this country. Occasional contributions however we hope to receive from gentlemen of other professions ; and as soon as the necessary arrangements can be made, we expect to open a regular correspondence with a few of the most prominent establishments of this class in foreign lands. The articles furnished for our pages will be of various length and character, adapted always in these respects to the nature of the subject discussed, and approaching nearer to the peculiar style of the lively Magazine than to that of the formal Quarterly. Special effort will also be made to present whatever we may have to say, in such a manner as to interest, not the deaf and dumb alone, and their parents, friends and instructors, but every general reader who has any heart to sympathize with the benevolent operations of the age, or any desire to make himself acquainted with human nature in all the forms of its manifestation and development.

Not exempt from what seems to be a common law in respect to all things earthly, the instructors of the deaf and dumb have as yet been unable perfectly to agree upon the best methods of accomplishing their work. All the institutions in the United States, indeed, inasmuch as they were derived from a common source, have adopted the same general theory of instruction, but in the practical application of this theory, and in respect to the degree of prominence which should be given to one or another particular method, considerable diversity of sentiment prevails, not only between different institutions in this country, but also among different instructors in the same institution. Now as we desire to make our periodical the organ and representative of all the American institutions for the deaf and dumb, and not the exclusive exponent of the particular views of its

conductors ; and as, in carrying out this principle, we may sometimes have occasion to publish sentiments which do not entirely accord with our own ; we have thought it proper, as a general rule, that each article should be accompanied by the name of its author, that he may bear the sole responsibility of his own words. When the article is a very brief one, a mere item or paragraph, the initials of the writer will sufficiently indicate its authorship. We do not of course engage to publish every communication that may be sent to us ; while we intend that our course in this respect shall be sufficiently liberal, we shall not by any means surrender the editorial prerogative of pronouncing the ultimate judgment, as to the reception or rejection of all articles that ask for a place in our *ANNALS*.

Perhaps it is not necessary to add anything more, in the way of introductory remark. Our enterprise is one of a novel character, and its success or failure can only be determined by actual result. But if, in consequence of this undertaking, a more general interest should be excited in behalf of that unfortunate class of persons to whose moral and intellectual welfare our lives and the talents we possess, are all devoted ; if, in any manner whatever, direct or indirect, the thousands of the deaf and dumb in this country, or any considerable portion of them, receive benefit from the publication of this work, the great object at which we are aiming will be accomplished, and we shall feel that our labors have not been altogether in vain.

P. S. Since the foregoing was written, we have received, from nearly all the institutions for the deaf and dumb in this country, assurances of gratification with the plan of our periodical, and promises of aid in carrying it on. And we have good reason to believe that the two or three others, from which we have obtained as yet no response to our circular, will be equally ready to co-operate with us.

THE AMERICAN ASYLUM.

BY LEWIS WELD.

It is sometimes both interesting and instructive to trace the history even of a humble individual from his birth to his death ; to discover the causes which influenced his conduct, the circumstances which tended to form his character, the various incidents and events which shaped his destiny under the direction of an all-wise, though often a mysterious Providence. The same may be said of a society or institution. Indeed, as we extend the field of observation and include within it many individuals and various interests, we find more and more that is worthy of regard, until, when we come to consider large bodies of men comprising the populations of cities, states and nations, with all that can be ascertained of their general history, we rise to one of the most instructive subjects of contemplation that belong to human affairs. Such a course of inquiry serves to illustrate the providence of God and shows results which ought to call forth our gratitude and praise. If much is mysterious, enough is intelligible to display the wise and merciful designs of the Great Disposer of all events, and that He often permits the existence of limited and temporary evil as the procuring cause of extensive and permanent good.

But it is not our present object to speak at large, either of individuals or of states, but rather of the origin and progress of an institution of benevolence. If the circumstances which led to its establishment seem very unimportant, yet the results that have followed, though not at all surprising in themselves, were at that time quite unexpected even by its most intelligent friends. Who would have supposed, for instance, that the illness of a little child which occurred in the year 1807, could have any important consequences except to its immediate family ? Who would have thought that the interests of hundreds and thousands of our countrymen could be deeply affected by this event before the passing away of the generation to which that child belonged ? Who would have thought as he looked upon that suffering little one, that its pains were charged with countless blessings to many then living and to multitudes unborn ; that the event of its illness in that short time, or even in any time, would affect the happiness of families

all over our land, the action of most of its legislatures and that even of the Congress of the United States? Yet such a train of consequences has followed in the case referred to, which existed in this city just forty years ago: and in noticing them we see an affecting exhibition of the kindness of the Divine providence towards an unfortunate class of our fellow men.

The individual referred to was Alice Cogswell, and the institution, the American Asylum for the Deaf and Dumb. In addition to other reasons for giving some account of the institution, is the desire we feel to gratify its pupils, many of whom now scattered throughout our country, regard it with almost filial affection and are naturally anxious to have the details of its history in a connected form. These we shall endeavor to give, rejoicing in the opportunity of once more addressing those as educated and enlightened men and women, who once looked to us for daily instruction in all the feebleness of intellectual infancy, made pitiable, though not hopeless, by physical misfortune. Others who may honor our Annals with their notice, will not be unwilling to find some account of an institution, which, being the first in point of time, was called to take the lead in an important department of educational and beneficent effort in our country; and it is not too much to say that its establishment and success were the primary cause of the existence of the others, now ten in number, most of which we rejoice to know, are enjoying a high degree of prosperity and all are believed to be eminently useful.

Alice Cogswell, the third daughter of Doctor Mason F., and Mrs. Mary A. Cogswell, of Hartford, was born on the 31st of August, 1805. In the autumn of the year 1807, she became deaf by a malignant disease called the spotted fever, when about two years and three months old. The results usual in such a case were immediately apparent, and before she was four years of age she had lost the power of articulation, except to a very limited extent. Though her parents and family-friends spared no efforts which enlightened kindness could suggest to make the little Alice happy, still it caused them great pain to see the innocent child embarrassed by the want of a free and intelligible medium of communication with others, and gradually falling lower and lower in the scale of general intelligence, as compared with children whose senses were perfect.

The exertions they made for her were by no means fruitless; for she had much enjoyment in the society of kind relatives and friends, and there was a constant, though gradual expansion, both of the intellect and the heart under their imperfect culture, quite beyond what commonly attends the efforts of inexperience. But the soil they strove to cultivate was naturally good, and though the blight of a sad misfortune had come over it, many of its best qualities remained. Dr. Cogswell's sympathies for his beloved child were thoroughly awakened. He could not be satisfied with her remaining in the deplorable state of an untaught deaf-mute, or rather in that twilight of intelligence which the best efforts of himself, his family and benevolent friends of the neighborhood had produced.

Among the friends referred to, was Mr. Thomas H. Gallaudet, a young neighbor of talents, refined education and benevolent impulses, whose attention was originally directed to the child as deaf and dumb while she was amusing herself with other children at his father's house. His compassionate interest in her situation, with a strong desire to alleviate it, was immediate and deep. He at once attempted to converse with and instruct her, and actually succeeded in teaching her the word *hat*, before she left the garden where the interview took place. This led to a very intimate intercourse with the child and her father's family during intervals of relaxation from professional studies extending through several years, and resulted in her acquiring, chiefly through his agency, so much knowledge of very simple words and sentences as satisfied her friends that she might learn to write and read, and that Mr. Gallaudet of all in the circle of their acquaintance, was the person best qualified to undertake her instruction. Still he had other and very different views, which could not at once be abandoned. Dr. Cogswell however hesitated no longer, but resolved that by the leave of a kind Providence his daughter should be educated.

The success attending some attempts made in Great Britain and France to instruct the deaf and dumb in the common branches of knowledge, was imperfectly known to him. He procured other information on the subject and had then only to decide whether he should send his daughter to a foreign country, or endeavor to procure the means of educating her at home. His benevolent heart co-operating with his parental feelings, was

not long in deciding this question in favor of the latter course. He found that there were several deaf and dumb youth in our own state, who might be considered proper subjects for education, and presumed that enough might probably be discovered *within the United States*, to form a pretty large school. This opinion, strange as it may now seem, was regarded as quite extravagant, even by many of the wise and good; but they judged in utter want of statistical information. Few could recollect having met more than one or two such persons perhaps, during a long life, and most would have been astonished to know that there were five hundred in North America. Dr. Cogswell however had regarded the subject with the feelings of a father and the benevolence of a Christian philanthropist. Having procured certain data for his opinions in the form of statistics from the General Association of the Congregational clergymen of Connecticut, he became satisfied, not only that the attempt to establish a school for the deaf and dumb was not chimerical, but that it was a duty devolving upon the Christian people of our country. His next attempt was to enlist the sympathies of such of his benevolent neighbors and friends as had the ability to aid him in the undertaking by their counsel and pecuniary contributions. In this he was successful, and a little voluntary association was formed in Hartford, consisting of gentlemen whose names should be known and held in grateful remembrance, by all the friends of the deaf and dumb, and especially by the deaf and dumb themselves who have been benefited by their wisdom and goodness. Such as still survive will pardon the liberty we take here in recording their names with those of their departed associates. They are as follows, Mason F. Cogswell, M. D., Ward Woodbridge, Esq., Daniel Wadsworth, Esq., Henry Hudson, Esq., the Hon. Nathaniel Terry, John Caldwell, Esq., Daniel Buck, Esq., Joseph Battel, Esq., the Rev. Nathan Strong, D. D., and the Rev. Thomas H. Gallaudet.

The first object of Dr. Cogswell and his associates was now to find a suitable person to visit Europe, and acquire the art of instructing the deaf and dumb, and happily this object was soon accomplished. Mr. Gallaudet, the youngest of their number, appeared already singularly prepared for the undertaking, both by his literary attainments and other qualifications, as well

as by his interest in the subject and the success which had attended his ingenious and friendly efforts in behalf of Alice ; to whose mind he had found unusual freedom of access by means of his own devising. Although he had recently completed his professional education for the ministry of the gospel, and was entering upon preparatory services with flattering prospects, he was induced to inquire whether the course now proposed was not that of duty. After much and careful consideration of the subject, during which he endeavored in vain to secure the agency of others in this new field of benevolent exertion, Mr. Gallaudet did not feel at liberty to decline becoming himself the pioneer in the good cause. This, as investigation advanced, was assuming an importance which seemed to demand the conscientious and benevolent regard of every friend of humanity. He therefore, " on the 20th of April, 1815, informed Dr. Cogswell and Mr. Woodbridge, that he would visit Europe for the sake of qualifying himself to become a teacher of the deaf and dumb in this country, if funds could be provided for the purpose."

" On the 1st of May, 1815, a meeting was held of seven gentlemen, subscribers to a fund to defray Mr. Gallaudet's expenses to Europe, to devise the best method of prosecuting the general design in which they had engaged. The meeting was opened with prayer by the Rev. Nathan Strong, D. D., and Dr. Cogswell and Mr. Woodbridge were appointed a committee to solicit further subscriptions for this object."

" On the 25th of May, 1815, funds having been provided, Mr. Gallaudet embarked for Europe."

While Mr. Gallaudet was pursuing his inquiries abroad, the friends of the object at home were preparing the way for its prosecution here on his return. In May, 1816, they procured an act of incorporation from the Legislature of Connecticut. This act was passed in accordance with the petition of sixty-three individuals, inhabitants of Hartford, who with their associates were by it " formed into, constituted and made a body politic and corporate by the name of the Connecticut Asylum, for the education and instruction of deaf and dumb persons," with the rights and powers usually granted to incorporations for educational purposes.

For reasons to be stated when we come to speak of the origin

of our fund, the name of the institution was changed by a resolution of the General Assembly of the State, passed during the session holden in Hartford, in May, 1819, which is as follows :

“ Resolved, by this Assembly that the name and style of said corporation be and the same is hereby changed, and that hereafter it be known and called by the name and style of **THE AMERICAN ASYLUM AT HARTFORD, FOR THE EDUCATION AND INSTRUCTION OF THE DEAF AND DUMB** ; any thing in the original act of incorporation to the contrary notwithstanding.

The first meeting of the Asylum as required by its charter, was held at the State House in Hartford, on the second Monday of June 1816, and on the 26th of the same month, at a meeting held also at the State House, nine articles were adopted as by-laws for the government of the Society ; and at the same meeting the requisite officers were appointed. The Asylum, being now legally constituted and prepared for the prosecution of its appropriate objects, only waited the return of its agent from Europe, to proceed to the collection of pupils and the commencement of a course of instruction.

It is proper here to state that Mr. Gallaudet on arriving in Europe, made his first application for instruction and general permission to qualify himself for his proposed work in America, to the late Joseph Watson, LL. D., the Head-Master, and to the other officers of the London Asylum for the deaf and dumb, situated in the Kent-Road, Surry. But finding himself unable to comply with certain requirements of that institution, consistently with his views of duty to his employers and to his great object, he went to Edinburgh.* “ Here new obstacles arose from an obligation which had been imposed upon the institution in that city not to instruct teachers in the art for a term of years ; thus rendering unavailing the friendly desires of its benevolent instructor (the Rev. Robert Kinniburgh,) and the kind wishes of its generous patrons. After these repeated disappointments and discouragements, in which however, let us behold a Providential hand, Mr. Gallaudet departed for Paris, where he met with a very courteous and favorable reception from the Abbé Sicard, and soon commenced his course of lessons in the estab-

* See the first Report of the Connecticut Asylum, 1817.

lishment (the Royal Institution for the Deaf and Dumb) over which that celebrated instructor presides.”

After spending several months in the assiduous prosecution of his studies, under the most favorable circumstances for the rapid acquisition of knowledge in the art,* “an arrangement, made with Mr. Laurent Clerc, himself deaf and dumb, one of the professors in the institution of Paris, and well known in Europe as a most intelligent pupil of his illustrious master, enabled Mr. Gallaudet to return to his native country with his valuable assistant much sooner than had been expected.” They arrived in this country on the 10th of August, 1816, spent the following six or seven months chiefly in attempts to interest the public mind in regard to the practicability of successfully prosecuting the objects of the Asylum, and in collecting funds, by means of the voluntary contributions of the benevolent in several of our large cities, for the immediate wants of the establishment.

The way being thus prepared, the Asylum was opened for the reception of pupils and the course of instruction commenced on the 15th of April, 1817. The little school, which during the first week of its existence numbered seven pupils, and in the course of the first year but thirty-three, was kept in the south part of the building now forming a portion of the well known establishment called the City Hotel; where also the family of the Asylum resided. This consisted of the Principal, the Assistant Teachers, the Superintendent of the household, the Matron and the pupils. At the commencement of the second year the school was removed to apartments at No. 15, Prospect Street; and these two places continued to be used for the purposes of the institution, till its means permitted the erection of the principal building of the present Asylum. With them many of the most interesting associations of the early patrons and friends of the Asylum are connected, as well as those of the pupils of its first four years. In them many scenes were witnessed, which at that early day in the history of our enterprise, were of thrilling interest, both to the philosopher and the Christian. In them many an anxious parent had his doubts removed in reference to the elevation of his child to usefulness and happiness. From

* See the First Report of the Connecticut Asylum, 1817.

them an influence in favor of our cause, went forth throughout the land, by means of numerous visitors of every rank, and there was first established for the deaf and dumb of America, the social worship of the Almighty in the language of signs.

[TO BE CONTINUED.]

THE POETRY OF THE DEAF AND DUMB.

[It is not very uncommon for deaf persons, who could hear in early life and who retain some recollection of the sound of words, to produce poetry, possessing a good degree of merit. The works of "Charlotte Elizabeth," James Nack, and John R. Burnet will occur to our readers as familiar evidences of this truth. And the success of these individuals and others like them in their poetical efforts, need excite no special surprise; inasmuch as they have comparatively but few obstacles to overcome. But the case is very different when one who was born totally deaf and has remained so for his whole life, acquires the power of writing poetry, in which the laws that govern this kind of composition are rarely, if at all, violated. How shall he who has not now, and who never has had the sense of hearing; who is totally without what the musicians call an "ear;" succeed in preserving all the niceties of accent, measure and rhythm? We should almost as soon expect a man born blind to become a landscape painter, as one born deaf to produce poetry of even tolerable merit. Accordingly, such cases are very rare. Indeed, among the thousands of educated deaf and dumb persons in this country and in Europe, we know of but one example of the kind. We refer to JOHN CARLIN, a former pupil of the Pennsylvania Institution for the Deaf and Dumb, and now a miniature painter of decided merit in the city of New York. Mr. Carlin is totally deaf and has been so from his birth; but notwithstanding this misfortune, he has produced several pieces of poetry which, not only in thought and feeling, but also in respect to mere poetic *art*, would scarcely do discredit to many a writer of established reputation among us. At our request, Mr. C. has communicated the following article for publication in our Annals. The substance of it, he informs us, appeared

in the *Saturday Courier* of Philadelphia, several years ago. It is now published precisely as it came from his own hand. We have not felt ourselves at liberty to add, subtract, or change the position of a single word. Mr. Carlin sometimes employs rhyme as well as blank verse in his poetical efforts.—EDITOR.]

THE MUTE'S LAMENT.

BY JOHN CARLIN.

I move—a silent exile on this earth ;
 As in his dreary cell one doomed for life,
 My tongue is mute, and closed ear heedeth not ;
 No gleam of hope this darken'd mind assures
 That the blest power of speech shall e'er be known.
 Murmuring gaily o'er their pebbly beds
 The limpid streamlets, as they onward flow
 Through verdant meadows and responding woodlands,
 Vocal with merry tones—*I hear them not.*
 The linnet's dulcet tone ; the robin's strain ;
 The whippowil's ; the lightsome mock-bird's cry,
 When merrily from branch to branch they skip,
 Flap their blithe wings, and o'er the tranquil air
 Diffuse their melodies—*I hear them not.*
 The touches-lyric of the lute divine,
 Obedient to the rise, the cadence soft,
 And the deep pause of maiden's pensive song,
 While swells her heart with love's elated life,
 Draw forth its mellow tones—*I hear them not.*
 Deep silence over all, and all seems lifeless ;
 The orator's exciting strains the crowd
 Enraptur'd hear, while meteor-like his wit
 Illuminates the dark abyss of mind—
 Alone, left in the dark—*I hear them not.*
 While solemn stillness reigns in sacred walls,
 Devotion high and awe profound prevail,
 The balmy words of God's own messenger
 Excite to love, and troubled spirits soothe—
 Religion's dew-drops bright—*I feel them not.*
 From wearied search through long and cheerless ways
 For faithless fortune, I, lorn, homeward turn ;
 And must this thankless tongue refuse to breathe
 The blest word “Mother,” when that being dear
 I meet with steps elastic, full of joy,
 And all the fibres of this heart susceptible
 Throb with our nature's strongest, purest love ?
 Oh, that this tongue must still forbear to sing
 The hymn sublime, in praise of God on high ;
 While solemnly the organ peals forth praises,
 Inspired and deep with sweetest harmony !

Though sad and heavy is the fate I bear,
 And I may sometimes wail my solitude,
 Yet oh, how precious the endowments He,
 T' alleviate, hath lavished, and shall I
 Thankless return his kindness by laments?
 O, Hope! How sweetly smileth Heavenly Hope
 On the sad, drooping soul and trembling heart!
 Bright as the morning star when night recedes.
 His genial smile this longing soul assures
 That when it leaves this sphere replete with woes,
 For Paradise replete with purest joys,
 My ears shall be unseal'd, and I shall hear;
 My tongue shall be unbound, and I shall speak,
 And happy with the angels sing forever!

THE GREAT PERIL OF SICARD.

BY LUZERNE RAY.

[In the French Revolution of Carlyle, there is a chapter entitled, after the author's peculiar nomenclature, 'A Trilogy,' which contains a single extract from the Abbé Sicard's account of his arrest, imprisonment and narrow escape from massacre. This brief paragraph, at its first perusal, excited within us a strong desire to see the whole narrative from which it was taken; but without a special mission to Paris, we had little hope that this desire would ever be gratified. Lately looking however, somewhat carelessly, into a French tragedy, (*La Mort de Robespierre*,) we had the good fortune to discover among the copious notes of the volume, the identical tract in question, printed at full length, and occupying nearly fifty pages. The whole history of Sicard is intimately connected with that of the deaf and dumb, and we have thought it proper therefore to present in our periodical, not indeed a translation of his narrative, for it is much too long for that, but a simple condensation of the principal facts which it records.]

WHOEVER has read any one of the numerous histories of the French Revolution, will not fail to recollect the famous September Massacre; the most horrible scene perhaps that was enacted during the whole Reign of Terror. As a sufferer in that scene, the Abbé Sicard, the celebrated Director of the Institution for the Deaf and Dumb at Paris, bore a prominent part; although by a series of happy accidents, or to speak more truly, of Providential interpositions, he finally escaped with his life. Sicard was a Roman Catholic priest, and in common with a multitude of his brethren, he was seized

and thrown into prison, because he had refused, through scruples of conscience, to take one of the oaths, required of the priesthood by the National Assembly.

On the twenty-sixth of August, 1792, while the Abbé was engaged in his benevolent labors among the deaf and dumb, a municipal officer, followed by sixty men armed with muskets, swords and pikes, entered his establishment and arrested him in the name of the Republic. He was first taken to the Committee of the Section to which he belonged, (that of the Arsenal,) and thence, after a brief delay, a guard of soldiers conducted him to the hotel *de la Mairie*, at which place the *Comité d' Exécution* was assembled. A large hall in this building was made his temporary prison, where he was compelled to pass the night in company with a crowd of men of all classes, who were shut up there, he says, without any knowledge of the crimes which had been charged upon them. In the meantime the deaf and dumb pupils of Sicard were filled with the deepest distress, by the sudden calamity which had overtaken their beloved teacher. Early in the morning of the next day, they went in a body to the place of his confinement, and besought him to allow them to appear at the bar of the National Assembly with a petition for his release. This petition, which was prepared by Massieu, the favorite pupil of Sicard, we will translate with literal exactness, endeavoring to preserve, as far as possible, the simplicity of expression by which it is characterized. It begins somewhat abruptly,

“MR. PRESIDENT,

They have taken from the deaf and dumb their instructor, their guardian and their father. They have shut him up in prison like a thief, a murderer. But he has killed no one; he has stolen nothing. He is not a bad citizen. His whole time is spent in teaching us to love virtue and our country. He is good, just, pure. We ask of you his liberty. Restore him to his children, for we are his. He loves us with a father's fondness. He has taught us all we know. Without him, we should be like the beasts. Since he was taken away, we have been full of sorrow and distress. Return him to us, and you will make us happy.”

This paper, taken by Massieu to the Assembly, was read in the hearing of that body by one of its secretaries, and received

with loud applause. An order was immediately issued, directing the Minister of the Interior to render to the Assembly the reasons of Sicard's arrest; but among the confusions of the time, this order was either forgotten or neglected, and the Abbé derived no benefit from the prompt and generous interference of his pupils. Days passed away, and he still remained shut up in the prison of *la Mairie*, with his doomed companions.

At last the second of September came, when the storm of wrath which had long been gathering, was just ready to burst. At two o'clock on that day, a band of soldiers suddenly rushed into the hall where Sicard and his fellow-sufferers were confined, and roughly forced them into the court below, saying that they had received orders to transfer them all to the prison of the *Abbaye*. Six carriages were provided to convey the prisoners, who were twenty-four in number. In the first of these carriages Sicard took his place along with four others. The drivers were commanded upon pain of death to proceed slowly, and the miserable victims were told by the soldiers who surrounded them, that they would never reach the *Abbaye* alive; that the people were determined to massacre them all on their way. It soon became evident that these threats and warnings had a meaning in them. A crowd of men, full of rage and fury, gathered around the carriages and prevented their progress, save at the slowest possible pace. As some protection against the insults that were hurled upon them, the prisoners attempted to close the doors of their vehicles, but this the rabble would not suffer. They compelled their victims to remain exposed to the blows which now began to fall upon them. One of the companions of Sicard received the stroke of a sabre on his shoulder; another was wounded on the cheek; another beneath the nose, but his own position in the carriage happened to be such that he escaped without injury.

At last, the carriages reached the court of the *Abbaye*, where a dense crowd of murderers, with passions raised to the pitch of madness, was waiting to receive them. One of Sicard's companions, hoping to escape their fury, sprang from the door of the vehicle, but he fell dead at once, pierced through and through by the pikes of the assassins. A second made the attempt with no better success, and a third followed, only to fall in the same way. The carriage now moved on toward the

Hall of the Committee, when the fourth of its occupants darted out and with better fortune than his companions, escaped into the building, with only one wound from a sabre. The mob, now supposing that the first carriage was empty, turned to the others to carry on among them their bloody work. Seizing the favorable moment, Sicard sprang from his hiding place, and rushing into the Hall of the Committee, appealed for succor to the members who were gathered there. At first his prayer was rejected, but as soon as he had made known his name and occupation, they promised to shield him as long as they were able. He had scarcely time to congratulate himself upon his temporary escape, before the assassins, who had slain all the other prisoners, began to thunder at the door of the Hall. It soon yielded to their fury, and the room was filled in a moment with bloody hands and savage faces. Sicard was recognized, as he stood among the members of the Committee. The crowd sprang upon him, and already their murderous pikes were within a foot of his breast, when a clock-maker, named Monnot, threw himself before them, exclaiming, "It is the Abbé Sicard, one of the most useful men in the country, and the father of the deaf and dumb. Your weapons shall pass through my body before they reach him." The fury of the mob was checked for a moment, and availing himself of the opportunity thus afforded, the Abbé sprang into an open window and besought permission to be heard. His speech was short, but displayed much presence of mind, as well as knowledge of human nature. Said he, "I am the Abbé Sicard. I teach the deaf and dumb, and since the number of these unfortunates is always greater among the poor than among the rich, I am of more use to you than to them." He was interrupted by a voice from the crowd, "We must spare Sicard. He is too valuable a man to die. His whole life is filled with benevolent labors. He has no time to be a conspirator," and with a mercy almost as wild as their wrath had been, the whole mass of murderers shouted, "He must be saved, he must be saved." In a moment he was seized and drawn into the midst of the rabble, who embraced him with the utmost ardor, and insisted upon carrying him away in triumph. But with something of the spirit of the Apostles in the prison of Philippi, Sicard refused to receive his liberty, unless it came to him in a legal way. Finding him not to be moved from

this position, the rabble left him in the Hall of the Committee, to prosecute their murderous work without the walls of the *Abbaye* and in other quarters of the city. The members of the Committee now reassembled and proceeded with the ordinary routine of official business with the utmost coolness and unconcern, in the midst of the horrid scenes which were enacting all around them. The night was considerably advanced, and Sicard besought permission to retire. They were at some loss to know what disposition to make of him, as none of the prisons were considered secure from the assaults of the mob. At last it was decided to place him in a small room, called *le Violon*, which was close by the side of the Hall of the Committee. We will now begin to translate in full from Sicard's own account of his experiences in that eventful time, for the narrative is of too intense an interest to suffer condensation.

“What a night was that which I spent in that prison ! What murders were committed beneath my window ! The cries of the victims—the sabre-blows which fell upon innocent heads—the yells of the assassins—the shouts of the spectators of this horrible scene—all are even yet ringing in my ears. I could distinguish the voices of my companions in confinement at *la Mairie*. I could hear the questions that were put to them, and also their replies. They were asked if they had taken the oath ; no one had done so ; they could all escape death by a single falsehood, but they all chose rather to die. They said, ‘We submit to your laws ; we die faithful to your constitution ; we make no exceptions save those which conscience demands.’ They were immediately struck down by a thousand blows, in the midst of the most horrible cries and shouts of *Vive la Nation*.

About three o'clock in the morning, when no one was left to be slaughtered, the murderers, recollecting that there were a few prisoners in *le Violon*, rushed to the gate which opened into the court and set themselves at work to break it down. Every blow was like the signal of death to us. We regarded ourselves as inevitably lost. I knocked gently at the door which communicated with the Hall of the Committee, but in doing so, I trembled lest I should be heard by the assassins. The only reply of the brutal commissioners to my supplications for aid, was, that they had lost the key of the door at which I was knocking.

There were three of us in this prison. My two companions thought that they perceived over our heads a platform, which might possibly afford us the means of escape. But we soon found that only one of us could reach it by climbing upon the shoulders of the two others. Which should it be? My fellow-prisoners said to me, 'You are a more useful man than we are. It is you who must be saved. With our bodies we will make a ladder for you, upon which you can climb to the platform.' 'Not so,' I replied, I will not avail myself of any means of escape in which you cannot share. If you cannot be saved along with myself, we will all die together.' This generous strife continued for some moments. They reminded me of the poor deaf and dumb who, by my death, would be rendered orphans. They magnified the benefits which these unfortunates received from my hands, and forced me, as it were, to profit by the innocent stratagem which their noble hearts had devised. At length, I yielded to their earnest solicitations, and consented to owe them my life, without having it in my power to do anything for them in return. I threw myself into the arms of my two saviors; never was there a scene more touching. They were about to meet inevitable death, and they compelled me to survive them. After this farewell, I climbed upon the shoulders of the first; then upon those of the second, and finally upon the platform; giving utterance all the time to the emotions of a soul burdened with grief, affection and gratitude.

But Heaven was unwilling that my life should be redeemed at the price of those of my deliverers. I was not to be so unhappy. At the very moment when the gate began to yield to the attacks of the assassins, and I was waiting to see my friends sink beneath their blows, the old cry of *Vive la Nation* and the song of the *Carmagnole* was heard in the court of the *Abbaye*. Two priests more had been torn from their beds in the middle of the night, and dragged to this court to die. The assassins were recalled from *le Violon* by this signal of a new murder. Every one of them was anxious to have some share in the death of each of the victims, and so, our prison was forgotten. I now descended from the platform to mingle once more my fears and hopes with those of my generous companions. Oh! how long appeared to us that fearful night, which saw the shedding of so much innocent blood!"

At this point we must cease to follow, line by line, the narrative of Sicard. He relates with painful particularity the murder of the two priests. When required to take the obnoxious oath, they replied with the utmost courage and calmness, that it was against conscience and they could not do it. The only favor they demanded was, that before they were put to death, they might have the privilege of confessing to one another. In an unusual mood of mercy the rabble granted this prayer, and in the mean time busied themselves in removing the corpses with which the court was covered, and in cleansing it, as far as possible, from its horrid stains. It was now ten o'clock and the two priests announced that they were ready to die. All the proceedings hitherto had been directly under the eyes of Sicard, who was standing at the window of his prison, but when the fatal moment came, with a very natural feeling of horror, he turned away, unable to bear the sight of the murder that was about to be committed. They died as the others had done, faithful to their religious vows. During the whole of this day and the night following, similar scenes were constantly repeated. Wherever a priest could be found, he was immediately seized and required to take the oath, certain death in every case awaiting his refusal. Sicard and his companions were still imprisoned in *le Violon*. Intense and long-continued terror had at length unsettled the reason of the two last, and to the questions of Sicard, they now began to return the wildest answers. One of them opened his knife and besought the Abbé to put an end to his agony by plunging it into his heart; the other made an unsuccessful attempt to hang himself with his handkerchief and garters.

Tuesday morning came and new prisoners were brought to *le Violon*, and shut up with the three already there. The anxieties of Sicard, which had begun in some degree to subside, were excited anew by the reports which they brought from without. The assassins, wearied with their work, had retired to rest and refresh themselves for a while, but they had agreed together to return at four o'clock in the afternoon and sacrifice Sicard. The new comers had heard his name repeated, with the appointed hour of his death, as they were led through the court below. After so many miraculous escapes, it seemed that the greatest danger of all was still to be surmounted. One

of the most intimate friends of Sicard was an influential member of the National Assembly, and in this extremity, the Abbé's thoughts were turned to him, with some hope that this body might be induced to interpose for his deliverance. Accordingly he addressed him a letter, setting forth the imminent danger in which he stood, and urging him in the most earnest manner, to lay his case before the Assembly. This letter was taken at once to its destination, but only parts of it were read, and not even these by the timid friend to whom it was sent, who put it into the hands of one of his colleagues, requesting him as a particular favor to read it in his stead. As soon as the perilous situation of Sicard was known to the National Assembly, an order was immediately issued that he should be set at liberty; but, as before, no effectual measures were taken to see that this order was executed. It is probable that, in the midst of these fearful scenes, the power of the Assembly itself was partially paralyzed. The madness of the mob ruled the hour.

It was now three o'clock, and at four Sicard was to die. He had heard nothing concerning the result of his application to the Assembly; he did not even know whether or not his petition had been presented, but unwilling tamely to surrender his life, while a possibility of saving it remained, he sent off three notes; one directed to Herault de Sechelles, the President of the Assembly, another to M. Lafont-Ladebat, and a third to a lady whose two daughters he had educated. The Assembly was not in session. Sechelles was engaged in the Committee of Public Instruction. Ladebat could do nothing by himself, but he went immediately to Chabot, and earnestly pleaded with him to exert his influence in behalf of his friend. The lady to whom Sicard had written was not at home, but the note was opened by one of her daughters, who ran at once to M. Pastoret, a member of the Assembly to whom Sicard was known, and put the billet into his hands. Pastoret was also a member of the Committee of Public Instruction, and he immediately betook himself to the Hall of this committee, where he found Sechelles and Romme, by whom an order was issued, directing the *Commune* to interfere in favor of Sicard. This order was taken at once to the *Commune*, and promptly acted upon, but all would have been too late to save the Abbé's life, had not a sudden tempest of rain arisen just before four o'clock, and induced the assassins to

postpone their intended murder. Doubtless their appetite for blood had become somewhat satiated by the carnage of the last forty-eight hours, and this being the case, a slight obstacle was sufficient to turn them from their purpose.

The hour of Sicard's deliverance was now come. At seven o'clock the doors of his prison were opened and an official of the National Assembly made his appearance, bringing the welcome news that he was free. Under the safe-guard of this officer, and accompanied by Monnot, the generous clock-maker, to whom he was already in debt for his life, he passed through the court which had lately been the theatre of such horrors, and proceeded without delay to the Assembly. Upon his arrival there—but we will give the closing scene in the Abbé's own words, although they are somewhat too much in the self-glorying vein. He says, "I arrived at the National Assembly, where all hearts were waiting for me. Universal acclamations greeted my approach. All the members sprang forward to the bar at which I stood, to embrace me, and tears were streaming from all eyes. Inspired by a feeling which I could not restrain, I gave utterance to my thanks in a speech which has escaped from my memory, since it was the spontaneous expression of a grateful heart. It was reported, however, by the journalists, and printed in the *Moniteur* of that date, and copied also into many other papers."

But little remains to be told. It was thought not prudent for Sicard to spend the following night in the Institution for the Deaf and Dumb, lest the rabble might still seek their victim there. Accordingly he found a temporary refuge at the house of a friend in a distant quarter of the city, where he received the first visit from his beloved pupil, Massieu. This young man, he tells us, had gone without food or sleep, during all the days of his imprisonment, and in one day more, he adds, he must have died of grief. In the course of two or three days, order was restored in Paris, and Sicard returned to his establishment to prosecute his labors there, with the same zeal and success as before.

CAUSES OF DEAFNESS.

BY W. W. TURNER.

EVERY intelligent deaf and dumb child must early be conscious of differing from those around him. He perceives that they have sensations, and modes of communicating and receiving ideas which he has not. He finds himself the object of a commiseration with which he cannot sympathize ; a stranger in the home of his parents ; alone in the midst of society ; sad, when all around are joyful ; and unmoved in the circle of mourning. The story, the song, the voice of paternal love, which so animate and interest others of his age, fall unheeded upon his ears. The family altar, the school-room, and the house of prayer are alike incomprehensible. He is encompassed with mysteries, which he cannot fathom, and which those with whom he associates cannot explain to him. The inquiry must naturally arise in his mind, in what respect do I differ from other children ? And when he is told that he is deaf while they can hear, and consequently dumb while they can speak, he pursues the inquiry by asking, why am I deaf ? This inquiry we propose to answer by exhibiting and classifying the principal causes of deafness in those who are companions with him in misfortune. Before proceeding to our main subject, we would premise that deaf-mutes are seldom entirely destitute of hearing. In a great majority of cases there is the ability to perceive certain sounds through the ear. We say *through the ear*, because all deaf and dumb persons can by the sense of feeling, perceive such sounds as produce strong and distinct vibrations of the air. The amount of this ability to hear is very different in different cases. Some can hear only the loudest sounds, as the discharge of a cannon. Others can hear shrill sharp sounds, as the whistling of a key. While others can hear the louder tones of the human voice. From a careful examination of a class of twenty pupils in the American Asylum, five of them were found to be entirely deaf ; five could hear loud or shrill sounds and ten could hear the sound of the voice. But none of them could hear so perfectly as to be able to acquire articulation in the ordinary way.

Another preliminary remark which we would make is, that deafness is not the sole cause of dumbness. It is a common

opinion that all mutes must necessarily be deaf; and that if they could hear, they would speak as a matter of course. But such is not the fact. Quite a number of mute children have been received as pupils at the Asylum, who could hear perfectly. In all these cases, some mental defect has been found to exist. Either idiocy, imbecility or derangement of mind occurring in infancy, has incapacitated the child from learning to articulate. Such unfortunate children, although not beyond the hope of improvement, have not been considered as proper subjects for instruction at an institution for the deaf and dumb; or legitimately classed with deaf-mutes. Their condition we propose to consider more particularly in a future number. We now return to our principal inquiry, the causes of deafness in the deaf and dumb.

As a providential arrangement, this misfortune resolves itself into the will of God as its efficient cause. "Who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" And while we may not be able to discover the reasons why the ears of any should be closed to instruction and the lips to communicating knowledge, we doubt not that the revelations of the future will fully show both the wisdom and the benevolence of the dispensation, and "vindicate the ways of God to man."

In examining the subject of the physical causes of deafness, it may be convenient to divide the deaf into two classes. 1. Those who were deaf at birth, (*congenital deafness*,) 2. Those who could hear at birth and became deaf afterwards, (*accidental deafness*.) It is true that we are not able to apply this distinction with perfect accuracy in all cases, because it is impossible sometimes to ascertain how or when the child became deaf. Probably in a majority of instances the attention of parents is first called to the subject by the child's not beginning to articulate at the usual age. It is suggested that deafness may be the reason of this inability. A series of experiments is instituted, the result of which, is a clear conviction, in the minds of the parents, that such is the fact. They next inquire as to the cause of deafness in their child; and if they can recollect any severe sickness in its infancy, they conclude that this must have been the case, however unlikely to produce such a result. On the other hand, in some cases of accidental deafness, the true cause, having been less noticeable, is overlooked, and the child is said to have been born deaf. But by carefully attending

to the evidence presented by the parents and friends of these doubtful cases, we can arrive at conclusions sufficiently accurate for all practical purposes. In regard to much the largest number of deaf mutes, the cause of deafness can be so fully ascertained as to admit of little doubt.

The immediate cause of congenital deafness, probably in most cases, is *malformation of the organs of hearing*. This will include not only such an imperfect construction and arrangement of the internal parts of the ear as to disqualify them from transmitting sounds, but also such deficiency in some of these parts as to produce the same result. The mechanism of the ear is quite complicated, consisting of a series of tubes, membranes, bones, muscles and nerves; the proper form and connection of which are indispensable to perfect hearing. If then these parts are any of them wanting; if the membranes are too much thickened; if the inner chamber of the ear contains mucous or bloody or indurated matter instead of the limpid fluid which ordinarily exists there; or whatever other original deviation from the normal structure there may be, deafness will be the necessary consequence. As most of the organs of hearing are concealed from observation in the bony cavities of the head, we are not able to decide in any case of congenital deafness, while the subject is living, precisely what defect or derangement exists in these organs: but examination after death, has shown that each of the various modifications of the cause above specified, has occasioned deafness in different individuals.

But the inquiry may be pursued still farther: and the question be asked, why this malformation? To what cause is this natural defect to be ascribed? This is a question of great difficulty; and one which, in the present state of knowledge on the subject, does not admit of a satisfactory answer. Why are some children born blind, or deformed, or with imperfect limbs? If a good reason can be given in a single instance, yet in most cases we are utterly unable to assign any adequate cause. Some have supposed that *locality, climate and mode of living* might be the cause of this defect in the organs of hearing; but in this country, cases are met with in every diversity of circumstances in these respects. There may be a *constitutional tendency to deafness in the parents*, as there is to scrofula or consumption, which in one or more of their children shall be so

fully developed as to impair or destroy the sense of hearing either before birth or in early infancy.

Another cause of congenital deafness may be *mental impressions of the mother previous to the birth of her child*. We assign this as a cause of deafness with much diffidence, and without committing ourselves as to its validity; aware that most physiologists deny the reality of any such influence. It is well known, however that such an opinion very extensively prevails among the parents of deaf and dumb children; and some very striking facts have been furnished us by them in support of it. From many instances which might be mentioned, we have selected the following as the most remarkable. In a small town in the south-eastern part of Massachusetts, there are in four families eleven deaf and dumb children, residing in the same neighborhood. Thinking there might be some special reason for the existence of so many cases in that place, we took occasion while there some years since, to inquire of the parents respecting it. Mrs. M. the mother of the four oldest of these mutes, at that time a widow, gave the following account. "A few months previous to the birth of my second child, I went to the funeral of a neighbor. While at the grave, the singular appearance of a young woman attracted my attention. Some one standing near me, told me that she was deaf and dumb. As I had never seen a person in her condition before, I watched her movements with great interest. As the coffin was lowered into the grave, she clasped her hands, raised her eyes, and with a peculiar expression of grief and surprise, uttered such a cry as I had never in my life heard before. Her image was before me by day and by night for weeks, and her unnatural voice was constantly ringing in my ears. In due time my child was born, and as I feared, proved to be deaf and dumb. In after life, whenever he was in trouble, he had the same expression of countenance as the deaf girl at the funeral; and whenever surprised into a sudden exclamation, the sound of his voice was the same as hers. Of my nine children, four were visited with this calamity."

The nearest neighbor of this family was Mr. S. Soon after his marriage, he brought his wife home, where she saw the children of Mrs. M., the first deaf and dumb persons she had ever seen. The impression made upon her mind by the misfortune of her neighbor was similar to what has already been

described, and with a similar result. Her first child was deaf and dumb as was also her fourth child. The third family in which there were mutes, was that of Capt. T. His wife, previous to her marriage, had never seen a deaf and dumb person. Soon after coming to her new home, she was introduced to her neighbors, Mrs. M. and S., where she saw their deaf children and was much affected by their unfortunate condition. A knowledge of the supposed cause of their deafness and the apprehension that it might have the same effect in her case, added much to her concern. Her first child was deaf and dumb, and also her third and fourth. The other neighbor, Mr. L. who had two deaf children, gave a very similar account of the matter in regard to his wife; ascribing the deafness of his children to the same cause. In all these families there were several children whose hearing was perfect. Now it is possible that all these parents may have been mistaken as to the origin of deafness in their families, and that the supposed cause had in reality no connection with it. Yet when we consider, that, so far as they knew, there was no hereditary tendency to this calamity in any of them, we are constrained at least to regard the coincidence of these events as not a little remarkable.

There is another class of facts which has an important bearing upon this subject. Several families have been reported to us as having two or more deaf and dumb children in each of them, the oldest of whom were made deaf by disease and the others were born so. E. B. of Georgia, lost her hearing when two years old (disease not ascertained,) and had a sister afterwards born deaf. S. M. A. of Connecticut, lost her hearing at the same age by scarlet fever. The next child of her parents was born deaf. S. J. G. of Maine, was made deaf at two and a half years by ulcers; the next child of the family was born deaf. W. B. of Massachusetts lost his hearing by ulcers at eighteen months; the next child was born deaf. A. M. B. of Vermont became deaf by the same cause at the age of two and a half years; and, as in the other cases, the next child was born deaf. We have selected these from similar instances, because hearing in them was not lost until after its previous existence had been ascertained. If then, there be any connection between the accidental deafness of the first child and the congenital deafness of the next, it must be in the way already sup-

posed; and the one event must be regarded as the cause of the other through the impression which so sad an occurrence would naturally make upon the mother's mind.

Another supposed cause of congenital deafness, is *the inter-marriage of near relations*. The impression that such is the fact, prevails to a considerable extent. Mr. M. of New Hampshire, whose four children were all deaf and dumb, regarded it as a judgment of heaven for having married his cousin. Other instances of a like nature might be adduced; but as we are not prepared at present to speak with much confidence on this point, we prefer to leave its decision to future examination.

We come now to the consideration of the causes of *accidental deafness*. This class includes about one half of all the cases which have come under our observation.

Much the most common cause of accidental deafness is *fever in its various forms*. Probably one half of the ascertained cases are to be referred to this cause. This class of diseases produces deafness by inflammatory action upon the auditory nerve and that portion of the brain to which it is attached, ending in paralysis or insensibility to impressions from sounds; upon the inner or outer air-passages of the ear proceeding to suppuration and thus obliterating or closing these canals; or upon the parts included within the labyrinths of the ear, either destroying them entirely or so deranging them as to prevent them from performing their appropriate functions. That the nerve alone is affected in some cases, has been proved by subsequent dissection, where there was found to be apparently the ordinary perfection of all the parts. That the whole internal apparatus of hearing has in other cases been destroyed, is proved by the discharge of the bones of the tympanum from the external ear. The form of this disease which most frequently results in loss of hearing is *scarlet fever*. Of the two hundred pupils of the American Asylum, eighty-six are supposed to have lost their hearing; and of these, forty-one were made deaf by scarlet fever alone. When spotted fever prevailed about forty years since it was followed by the same disastrous consequences. Among the early pupils of this Institution it was the most common cause of accidental deafness. Other febrile diseases, not strictly fevers, sometimes occasion the loss of hearing in young children, such as dropsy of the brain,

measles, hooping-cough, &c. Indeed almost any acute disease may be attended with so much inflammation as to produce the same result.

Another cause of accidental deafness is *local disease*, usually the development of a scrofulous habit. In consequence of a sudden cold and sometimes without any known predisposing cause, inflammation begins in the head, ulcers are formed and discharged from the ear, and the loss of hearing ensues. This diseased state of the head, in some cases, continues for many years, with frequent discharges of purulent matter. It is worthy of remark that a large proportion of deaf mutes exhibit symptoms more or less marked of scrofula; and it is probable that in connection with other diseases already specified, it exerts an important agency in causing deafness.

A few cases of accidental deafness are caused by *injury from falls, blows and similar casualties*. These occasion a violent derangement or disruption of the internal organs of hearing, or such a concussion of the brain as to destroy its susceptibility of receiving impressions from sounds.

It is not improbable that there may be cases of deafness caused by obstruction of the outer passage of the ear by indurated wax, or by the intrusion of foreign substances in infancy; but as such causes have never been assigned by the parents of our pupils, their existence can be demonstrated only by dissection or further investigation.

We subjoin a list of the assigned causes of deafness of the two hundred who were pupils of the American Asylum at the close of the summer term. Of these, one hundred and ten were born deaf; and of four others we have no information on the subject. Of the remaining eighty-six, the number made deaf by each of the causes as given by their friends is as follows:

By scarlet fever,	41	By ulcers,	8
" brain fever,	2	" hooping-cough,	6
" inflammatory fever,	2	" inflammation,	4
" spotted fever,	1	" dropsy of the brain,	4
" typhus fever,	1	" scrofula,	3
" lung fever,	1	" fits,	2
" erysipelas,	1	" falls,	2
" rickets,	1	" measles,	2
" mumps,	1	" diseases (not named,)	4

The question whether deafness is hereditary, is one of much interest to mutes and their friends; as it has an important bearing upon the propriety of their forming matrimonial connections. This question can be satisfactorily settled by facts alone. Before the deaf and dumb were educated, comparatively few of them married. Of these, we know of but two who had deaf and dumb children. L. S. of Connecticut, born deaf, married a woman who could hear and speak. Of their seven children five were born deaf. N. B. of New Hampshire, had a wife who could hear; and two children, both of whom were born deaf. Nearly one hundred families have been formed of our former pupils who have married, in about half of which both parties are deaf and dumb. Among all these, there are deaf children in only five families; while in others of six or eight children each, all can hear and speak. Should there be no new cases among them, the proportion of families having deaf children would be to those having none, as one to twenty. But as some of them have recently married, and as most of them may have other children, it is quite probable that this proportion will be somewhat greater. While therefore it would not be a matter of surprise if persons afflicted with *congenital* deafness should have deaf and dumb children, it is far more likely that all their children would hear and speak. And the contrary probability is so slight that it need not deter them, when other circumstances render it proper, from entering the married state; especially when the fact is kept in mind that educated deaf-mutes very generally manage their family affairs judiciously; bring up their children well, and become useful and respectable members of the community.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS, WHICH HAVE AP-
PEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

1. BEDE. The Historie of the Church of England. Compiled by Venerable Bede, Englishman. Translated out of Latin into English by Thomas Stapleton, D.D., 1622.* Book V. Chap. 2. *How bishopp John cured a dumme man, with blessing him.*

The obscurity of fable precedes the certainty of authentic history. Bede was the earliest English writer whose works have been printed. His History of the English Church was completed in the year 733. The cure of the dumb man is related as having occurred not far from forty years before this date, and is given on the authoity of one of bishop John's deacons. If the story was founded in fact, the young man was undoubtedly deaf as well as dumb. It indeed seems not improbable that here was an instance of successful instruction of a deaf-mute in articulation, by the same method as now practised; the story having received the shape in which we find it, from the superstitious credulity of the age; the exaggeration extending also to the degree of success, as well as to the other and more marvellous points of the story.

John, bishop of Hagulstad (now Hexham) in the then kingdom of Northumberland, had a solitary mansion, where he used at times to seclude himself for devotional purposes, especially at the season of Lent. On one such occasion, desiring to have at the same time an object on which to exercise his charity, he caused to be brought to him this young man, whose case and cure are thus described:—

“There was in a towne not farre of, a younge man that was dumne, well knowne of the bishopp (for he used to come before him oftentimes to receive his almes:) who was never able to speake so much as one worde. Besides, he hadd such an unseemly sore in his heade, that in the crowne and higher partes, there coulde not a heare take roote, only a fewe evill favored rough haire stooode staringe rounde about his temples. This im-

* The first edition of this Translation appeared in 1565.

potent Lazar the bishop commaunded to be brought thither, and a harbour to be made for him within the precinct of his house, where he might ordinarily every day receive his almes.

And when one weeke of Lent was past, the next sounday he willed the poore man to come into him: when he was come, he bydd him put out his tounge and shew it unto him, and taking him by the chinne, made the signe of the holy crosse uppon his tounge, and when he had so signed and blessed it, he commaunded him to plucke it in againe, and speake saying, speake me one word, say *gea*, *gea*, which in the english tounge is a worde of affirmation and consent in such signification as *yea*, *yea*.* Incontinent the stringes of his tounge were loosed, and he said that which he was commaunded to say. The bishopp added certaine letters by name, and bid him say A: he said A. say B. he said B. and when he had said and recited after the bishop the whole crosse rewe, he put unto him sillables and hole words to be pronounced. Unto which when he answered in all pointes orderly, he commaunded him to speake longe sentences, and so he did; and ceased not all that day and night following, so longe as he could hold up his head from sleepe (as they make report that were present) to speake and declare his secret thoughtes and purposes, which before that day he could never utter to any man.

The bishopp also rejoycing that he had his speach againe, commaunded the phisician to take the sore of his head in cure. Which he did, and by helpe of the bishopps benediction and holy prayer, the skinne came againe, and haire grewe as sightly to see as any other mans. So he that was before evill favored, dumne, and a lothesome creature to looke to, was now a hansom younge man, his countenance amyable and pleasaunt to beholde, his tounge ready and nimble to speake, his haire curled and faire to see. And so rejoycing for the recovery of his health, he returned home, notwithstanding the bishop offered him lodginge and gentle entertainment, amongst his owne familie."

2. BEDA. De loquela per gestum digitorum, libellus. *Of speaking by the motion of the fingers, a little book.*

This is another and very curious production of "the wise Saxon," describing an ancient method of expressing numbers by positions of the fingers, and also,—by employing the same to indicate letters,—of holding verbal communication, exactly as is done by the manual alphabets of the deaf and dumb. We derive our knowledge of the contents from a rare copy—of the same work undoubtedly, though bearing a different title—examined by us some time since, belonging to the library of the New York Institution for the Deaf and Dumb; printed at Ratibon in 1532, with plates representing the positions of the hand and fingers, and a preface, or remarks, by the editor.

* It will be remembered that the original of this was in Latin, and that "the english tounge" here means what we now call the Anglo-Saxon.

3. BULWER, (JOHN) *Chirologia*; or, the Naturall Language of the Hand, composed of the Speaking Motions and Discoursing Gestures thereof: whereunto is added, *Chironomia*; or the Art of Manuall Rhetoricke: consisting of the Naturall Expressions, digested by Art in the Hand, as the chieftest Instrument of Eloquence, by Historical Manifestos exemplified. London, 1644.

Bulwer was an English physician. His works are exceedingly rare, and known to us only at second hand. The subject of the above named treatises, related, as it is, to the natural signs of the deaf and dumb, led the way to the other work, noticed below. The only mention in either, of a manual alphabet, and the earliest made by any English writer, after Bede, is in the following words, from the *Chirologia*, p. 106.

“A pregnant example, of the officious nature of the touch, in supplying the defect or temporall incapacity of other senses, we have in one Master Babington, of Burntwood, in the county of Essex, an ingenious gentleman, who, through some sicknesse, becoming deaf, doth, notwithstanding, feelee words, and, as if he had an eye in his finger, sees signes in the dark; whose wife discourseth very perfectly with him by a strange way of arthrologic, or alphabet contrived on the joints of his fingers; who, taking him by the hand in the night, can so discourse with him very exactly; for he feeling the joynts which she toucheth for letters, by them collected into words, very readily conceives what she would suggest to him.

4. DIGBY, (SIR KENELM) *Treatise on the Nature of Bodies*. First published in 1646.

In chapter 28, is related the case of the young nobleman, pupil of Bonet, in Spain, of whose ability to speak and to read on the lips to a high degree of perfection, the author had been an actual witness. For information as to the means by which this result had been accomplished, he refers the reader to the work of Bonet on the subject, in the Spanish language. Digby was a friend and correspondent of Wallis.

5. BULWER, (JOHN) *Philocophus*: or, the Deafe and Dumbe Man's friend. Exhibiting the Philosophicall verity of that subtile Art, which may inable one with an *observant Eie*, to *Heare* what any man speaks by the moving of his lips. Upon the same Ground, with the advantage of an Historicall Exemplification, apparently proving, That a Man borne Deafe and Dumbe, may be taught to *Heare* the sound of

words with his *Eie*, and thence learn to speak with his tongue. By (I. B.) surnamed the *Chirosopher*.—*Sic canimus Surdis*. London, 1648.

Though Bulwer was not an actual instructor of deaf-mutes, yet to him belongs the credit of being the earliest English writer on the subject, and of having, before any other individual, distinctly proposed pantomimic signs as a means of teaching language. The views given in his *Philocophus* are represented as sound and practical. Chap. XV. contains the account given by Digby of the pupil of Bonet.

6. WALLIS, (JOHN) *Grammatica Linguæ Anglicanæ. Cui præfigitur, De Loquela; sive, de sonorum omnium loquelarium formatione: Tractatus grammatico-physicus*. Oxford. 1653.

Dr. Wallis was an Oxford Professor, celebrated as a mathematician, and eminent in other branches of learning. To him is usually awarded the honor of being the first successful instructor of deaf-mutes in England, and his writings on this subject have been often referred to, and held in high estimation, by those who have come after him.

The treatise *De Loquela* has for its object to teach the pronunciation of the English language, by describing the positions and motions of the organs in uttering the elementary sounds, with a classification of the sounds, according to the manner of their formation. The author says that no attempt at a similar analysis of speech had ever been made, to his knowledge, in a complete and systematic form. This preliminary treatise was designed, as was the grammar itself, for the use of foreigners. No mention was made of the deaf and dumb in the edition of 1653. Degérando fell into a gross error in stating the contrary, as he did once and again.* In the preface to the fifth edition, of which we cannot give the precise date, (1674 is the date of the fourth,) is a paragraph, *then added*, in which Dr. W. says that he had, on this method, not only taught foreigners to pronounce English, and corrected the stammering or otherwise defective articulation of some of his countrymen, but had also instructed two deaf-mutes to ar-

* *De l'Education des Sourds-Muets de Naissance; par M. Degérando. Tom. I. pp. 330, 332.* The reading is indeed, in the two instances 1753 for 1653, undoubtedly by a slip of the pen.

ticulate distinctly; adding that he had also taught them, (an entirely different matter, however, he observes,) to understand the meaning of language, and thus to use it in speaking, reading, or writing. He makes no mention of reading on the lips. This treatise should be studied by all who would understand or investigate the subject to which it relates. In the sixth edition of the grammar, London, 1765, this portion occupies 42 pages 8vo. The same edition has also appended the letter to Beverly, noticed below.

7. WALLIS, (JOHN.) Letter to the Hon. Robert Boyle, dated March, 1662. Published in the Philosophical Transactions of the Royal Society for July, 1670.

In this communication, Dr. Wallis announces that he had undertaken "to teach a person deaf and dumb to speak and to understand a language," having commenced about the beginning of the January preceding, and already succeeded beyond his hopes. The letter is important, as showing that he had formed even at this early period, very just and clear views of the whole subject.

"The task," he says, "consists of two very different parts;" one relating to articulation and the other to the understanding of a language. He does not suppose that speech can be perfectly acquired. Not proposing to teach reading on the lips, he however admits the possibility of acquiring a degree of this power, but only after having attained to that familiarity with language which is requisite, in order, from the observation of a part, to conjecture the remainder, as is done in the art of deciphering. "To the other part of the design," he says, "there is no obstacle in the way of perfection."

The following passage deserves especial notice, expressing as it does, the fundamental idea of the school of De l'Epée and Sicard—a principle which is not known to have been advanced by any previous writer, if we except the Italian philosopher, Jerome Cardan:—

"Since that in children, the knowledge of words, with their various constructions and significations, is by degrees attained by the ear * * *
* * * why should it be thought impossible that the eye, (though with some disadvantage,) might as well apply such complication of letters or other characters, to represent the various conceptions of the mind, as the ear a like complication of sounds? For though, as things are, it be

very true that letters are with us the immediate characters of sounds, as those sounds are of conceptions, yet is there nothing in the nature of the thing itself, why letters and characters might not as properly, be applied to represent immediately, as by intervention of sounds, what our conceptions are." This he confirms by the instances of Chinese writing, the Arabic numerals, and algebraic notation.

Of his method of teaching the understanding of language, we have a brief account as follows:—

"As to that [the task] of teaching him the language, I begin with that little stock of such actions and gestures as have a kind of natural significance, and from them, or some few signs which himself had before taken up, to express his thoughts as well as he could, proceed to teach him what I mean by somewhat else, and so by steps to more and more. And this so far as well I can, in such method as that what he knows already, may be a step to what he next is to learn."

A note in the Transactions, appended to this letter, gives the name of the person instructed, as Daniel Whaley, son of a Mr. Whaley, mayor of Northampton, and states that in May, 1662, he was examined by the Royal Society, and afterwards exhibited to the king and divers of the nobility, and that "in the space of one year, which was the whole of his stay with Dr. Wallis, he had read over a great part of the English Bible, and had attained so much skill as to express himself intelligibly in ordinary affairs, to understand letters written to him, and to write answers to them, though not elegantly, yet so as to be understood."

It is added, "the said Doctor hath since done the like for Mr. Alexander Popham, a young gentleman of very good family and fair estate, who, from his birth wanted his hearing." Whaley became deaf when about five years old.

10. PHILOSOPHICAL TRANSACTIONS for January, 1668, p. 602.

This paper is an account of the Tract by Van Helmont, a Hollander, published in Latin and German the year before at Sulzbach, containing speculations about a natural alphabet, which he supposed identical with the Hebrew, imagining the Hebrew characters to be in their form a picture of the modifications of the vocal organs in their pronunciation. He claimed that his principles supplied a method for the instruction of the deaf and dumb, and stated that he had taught an individual,—a deaf mute, according to Degérando, but, according to the Phil. Trans. as cited in the Edinburgh Encyclopedia, a musician, who

had become entirely deaf,—to read well on the lips; and not only so, but had enabled him in a short time to master the Hebrew language, by simply comparing the Bible in German with the original Hebrew, after learning the letters by the method of Van Helmont.

11. HOLDER, (WM.) Philosophical Transactions for 1668.
(Vol. I. p. 243, of Hutton's Abridgment.)

The writer describes the case of a child born deaf; infers that the nerve of hearing had not perished, since the child could hear a musical instrument in contact with its teeth; thinks the deafness may be owing to the want of due tension in the membrane of the tympanum; considers this part of the organ as not essential to hearing, but as merely propagating through it the vibrations of the air, while its office is to protect the parts within; mentions an experiment made on a dog, in which the membrane was broken or perforated, yet the hearing was not affected for some weeks, or till other causes, as cold, &c., had injured the organ. This suggestion, it will be noticed, was an anticipation of the practice of Sir Astley Cooper.

12. HOLDER, (WILLIAM) Elements of Speech *etc*, with an Appendix concerning persons Deaf and Dumb. London, 1669.

The fullest account we can find of this work is in the Edinburgh Encyclopedia as follows: "The Appendix contains an account of the method he employed in the education of a Deaf and Dumb person, who was recommended to his care in 1659, and whom he taught successfully to speak. The whole work is rather tedious and obscure."

13. SIBSCOTA, (GEO.) Deaf and Dumb mans discourse, or concerning those, who are born Deaf and Dumb, *etc*. London, 1670.

We have never seen this work, but have no reason to suppose it one of any considerable importance.

14. HOLDER, (W.) A Supplement to the Philosophical Transactions of July, 1670. Some Reflections on Dr. Wallis his Lettre there inserted. London, 1678.

Holder claimed that Popham, Wallis's second pupil, had pre-

vously, in 1659, been taught to speak by him, then rector of Blechingdon in Oxfordshire. The fact is supposed to have been, that Popham, when taken by Wallis, had lost what he had before acquired under Holder. It does not appear, so far as we can learn, though we have not seen this tract of Holder itself, how far he instructed his pupil in the meaning of words, or indeed, whether he attempted any thing beyond mere mechanical articulation.

15. WALLIS, (J.) A Defence of the Royal Society and the Philosophical Transactions, particularly those for July 1670, in answer to the cavils of Dr. W. Holder, by way of letter to Wm. Lord Viscount Brouncker. London, 1678.

16. DALGARNO, (GEORGE) Didascalocophus, or the Deaf and Dumb mans Tutor. To which is added a Discourse of the Nature and number of Double Consonants; Both which Tracts being the first (for what the Author knows) that have been published upon either of the subjects. Oxford, 1680.

Dalgarno was born and educated in Scotland, and flourished as master of a private grammar school at Oxford, England. His works were reprinted in Edinburgh, 1834, for the Maitland Club at Glasgow; comprising the one named above, and another, entitled *Ars Signorum, etc.*, originally published in 1661, containing a project for a universal language, a chimera indeed, but one worthy of a profound genius, and to realize which Wilkins and Leibnitz afterwards produced their respective schemes. The work on the deaf and dumb had fallen into almost total oblivion, when it was brought to notice by Dugald Stewart in a note appended to his account of James Mitchell. Yet it is one of the most remarkable and important productions in the whole history of the art. Though quaint and pedantic in style, its intrinsic merit is unquestionable. Though based wholly on theoretic grounds, it is not only comprehensive and profound, but eminently sound and practical. It goes straight forward to the very heart of the matter, and gives evidence that the author had thought through the whole subject. The praise awarded by Stewart, for the sagacity with which "this very original thinker had anticipated some of the most refined experimental conclusions of a more enlightened age," is not extravagant.

Dalgarno proposed to dispense with speech in the instruction of the deaf and dumb. He admits indeed that articulation and reading on the lips can be acquired to a degree, but not so as to be practically useful, discrediting in part the relation by Digby. He would substitute written language and a manual alphabet. Beginning at as early an age as possible, his method would be that of the nursery rather than of the school, depending mainly upon the frequent repetition and constant use of words, and restricting the pupil to words as far as possible, to the exclusion even of signs. At the same time, he would have the teacher aided by the light of a regular method, of which he gives a brief sketch full of valuable hints. He was the first English writer to suggest the use of a manual alphabet for the deaf and dumb. Among the varieties which he says he considered and rejected, he mentions one similar to the present two-handed alphabet common in Great Britain. The one which, "after much search and many changes," he says, "I have at last fixt upon," has the letters located upon points on the inside and ends of the fingers and the palm of one hand, which are to be touched by a thumb or finger of the other, or by more than one simultaneously; with certain expedients for abbreviation. After describing this, the author goes on to say, that, while congratulating himself on his successful contrivance, on a sudden he imagined a one-handed deaf-mute approaching and appearing to expostulate with him. Whereupon he says, "fixing my eyes steadfastly on his Hand stretched out, I thought with myself, that I could discern a Mouth and a Tongue in his Hand: the Thumb seemed to represent the Tongue, the Fingers and the hollow of the Hand the lips, teeth, and cavity of the Mouth." He was thus led to devise a modification of his alphabet, so that it might be used upon occasion, with one hand. The Treatise on Double consonants was suggested by the expedients for abbreviation of the manual alphabet, but is of little interest except to the mere grammarian. It includes, however, an analysis of the mechanism of speech, which was first produced in the *Ars Signorum*, and is not unlike that given by Wallis.*

* A copy of the *Didascalocophus* in the library of the American Asylum, has the following entry on a blank leaf:—

"This curious, learned, and exceedingly rare book, originally in the library of

17. FOOT. (—) Translation in English of Amman's *Surdus Loquens*. London, 1694.

Amman was a physician, and a successful teacher of deaf-mutes, in Holland. His work, in which articulation is made the alpha and omega, has from the first exerted a leading influence upon the art in Germany, but has never, that we are aware, attracted much attention in England.

18. WALLIS, (JOHN) Letter to Thomas Beverly, dated Sept. 30th, 1698. Published in the *Philosophical Transactions* for Oct. 1698.

This letter was in reply to a request for advice, for the benefit of a family in which were five deaf and dumb children. It is a concise explanation and outline of a method for instructing deaf-mutes to the use and the understanding of language, by writing and a manual alphabet, without the aid of speech. The author says, that besides Whaley and Popham, whom he had taught to speak, he had also instructed several other deaf-mutes, omitting articulation entirely in their case; the teaching of which, he says, though generally esteemed so wonderful, is by far easier than the other branch of the task, while the attainment is of no value without the other, and even when made is with difficulty retained.

The process of learning a language, must be, he says, essentially the same for the deaf-mute as for the child who hears; except that characters addressed to the eye take the place of sounds which strike the ear, both alike being mere arbitrary signs of objects or ideas, in both cases the same. The instructor should, however, proceed gradually from the easier to the more difficult; arranging words in classes according to the relations of genus and species and of parts to a whole; and availing himself of occasions and of the gestures to which the deaf-mute naturally resorts. The details given by the writer, relate chiefly to the classification of the vocabulary and the order of progress to be followed.

the Rev. Increase Mather of Boston, was purchased at the sale of the library of the Rev. Dr. Mather Byles, by Deacon James Humphreys of Dorchester, (Mass.,) and by him presented to the Asylum for the Deaf and Dumb at Hartford, Connecticut, at the particular request of Fn. Harris, Minister to the First Church in Dorchester, Mass., Oct. 23d, 1836.

How far Wallis was indebted to Dalgarno,—or even Dalgarno to Wallis, (they were personal acquaintances and both resident at Oxford,)—it is impossible now to determine. But it is clear that the imputation thrown out by Stewart, and echoed by Degérando, the *Edinburgh Review*, (July, 1845, Vol. LXI. Art. on Dalgarno,) and others, charging Wallis with having borrowed the most valuable of his ideas from the work of Dalgarno, whose name he does not once mention,—sustained, it is said, by a comparison of the letter to Beverly with the early treatise *De Loquela*,—is nevertheless entirely baseless, and would never have been entertained, if the accusers had read the letter of Wallis to Boyle in 1662. The passages we have quoted from this letter, show that at the very outset, he not only did not consider articulation essential, but also had distinctly announced the great principle, the discovery of which exalts to its climax the praise awarded to Dalgarno by his somewhat too partial advocate; whose zeal in behalf of long neglected merit, may not uncharitably be supposed to have been none the less, for being in favor of one born north of the Tweed. It is not however, till we come to the letter to Beverly, that we find any mention by Wallis of a manual alphabet.

A Latin version of the letter to Beverly was published in *Wallisii Opera Mathematica* (Vol. III. Letter No. 29,) and also appended to the sixth edition of the *Gram. Ling. Angl.* It was inserted in both English and Latin, in the work, by an American author, entitled *Vox Oculis Subjecta*, published in 1783.

19. WALLIS, (JOHN) Letter addressed to J. C. Amman, and published by him in his *Dissertatio de Loquela*. Amsterdam, 1700.

Of this letter we are unable to give any particular account.

20. MARTIN, (—) *Philosophical Transactions* for 1707, (Vol. V. p. 379, of Hutton's Abridgment.)

This paper reports the restoration of a deaf-mute to hearing. As this case seems to have been overlooked by Itard and others,—Itard mentions six instances as all which were on record,—we will give the particulars, in words nearly as we find them.

Daniel Fraser, a native of Stratharig, about six miles from Inverness, was deaf and dumb from birth till the seventeenth year of his age, at

which time he was taken ill of a violent fever; was bled, and the fever abated; after about five or six months, had another attack, was not bled, and the fever ran its natural course; some weeks after his recovery, he felt a motion in his brain which was very uneasy to him, and afterwards he began to hear, and in process of time to understand speech; this naturally disposed him to imitate others and attempt to speak; he was not understood for some weeks, but now he is understood tolerably well.

21. WALLER, (RICHARD) Philosophical Transactions for 1707.

An account of a man and his sister, each about 50 years of age, who had lost their hearing entirely in childhood, and were able to read on the lips well, and to speak intelligibly, though in a manner somewhat uncouth and odd.

We here come to the close of the first period of English literature, as concerns our subject; nothing important was published after Wallis till the latter part of the eighteenth century.

[TO BE CONTINUED.]

A DAY IN THE ASYLUM.

[We print the following, (which is the uncorrected composition of one of the present pupils of the Asylum,) for a double purpose: in the first place, to give the reader some insight into the daily routine of study, labor and amusement in our institution; and secondly, to show with what clearness and correctness, some of our pupils are able to use the common language of narrative. We say, *some* of our pupils, for it would be wrong to leave the impression that all of them, or indeed the greater number, have the ability to express themselves so well as the writer of the article below has done. EDITOR.]

IN the morning, the pupils are awakened by one of their number, who is appointed for that purpose, and after dressing, they go to their respective washing-rooms, to wash their hands and faces. The washing-room of the boys is in the basement; that of the girls, in another part of the building. After washing, they go and comb their hair, and when the bell rings

proceed to the dining-hall. (When I say 'the bell rings,' the reader of this may think it absurd to ring a bell in a community of persons whose ears are shut forever; but the fact is, a few of the pupils have a *little* hearing, and they, when they hear the bell, tell the rest.) After grace has been said by the Steward, they are allowed half an hour to finish their breakfast. After breakfast, the boys go to their sitting-room, get their caps and repair to the cabinet, shoe and tailoring shops. Some of the girls are employed in the tailoring-shop, and others in making or mending clothes or articles for the use of the Asylum. They remain at work till a quarter before nine in summer, and a quarter past nine in winter. At that time, a boy appointed for the purpose, goes to the shops and tells the masters that it is time for work to be discontinued. Whereupon the masters give the signal and the pupils leave their work, and go to wash their hands and faces, and prepare for morning prayers; for doing which, they are allowed a quarter of an hour. They then proceed to the chapel, where a text of Scripture is explained to them by the Principal, or in case of his absence, by one of the teachers, and a prayer is offered; after which they repair to the school-rooms, and remain there, occupied in various exercises, till twelve in summer, and till half past twelve in winter. One of the teachers then goes to the door of each school-room, and gives the signal, upon which the pupils leave their studies, and in summer they have an hour to themselves before dinner, but in winter they go directly from the school-rooms to the dining hall, and have an hour to play or amuse themselves afterwards. At two o'clock they are again called to school, where they remain till four. Then they go to the chapel, where prayers are offered by one of the teachers. They then repair to the shops, where they remain till six in summer and till half past five in winter. One of the boys then goes and gives the signal for them to leave their work, which they do, and after washing themselves, they proceed to the dining-hall, where grace is said as before, and they are allowed the same space of time to sup as to breakfast. After tea, they have the time to themselves till eight in the summer, and till seven in the winter. They are then called into their respective sitting-rooms to study their lessons for the next day. At nine the presiding teacher leaves them, and at

half past nine, the lights are extinguished and they retire to bed. The above is a faithful description of a day in the American Asylum, at Hartford, Conn., and whether it is well-regulated or not, the writer leaves his readers to judge for themselves.

P. S. As the foregoing relates only to weekdays, the reader of this may be curious to know something of the way in which we spend the Sabbath, and I will give a brief account of it. After breakfast, which is served at seven o'clock, the pupils go to their sitting-rooms, and study their Bible lessons or Catechisms till half past ten o'clock. They then repair to the chapel, and a lecture is delivered, by the Principal, which continues about an hour and a half. They again go to their sitting-rooms to wait for the dinner bell. After dinner, they occupy themselves, as before, until half past two in winter and three in summer, when they again proceed to the chapel and a lecture of an hour's length is delivered by one of the teachers. After this, they spend the time till tea in reading or conversation. After tea their time is spent in reading or learning their lessons in the Bible or Catechism till nine o'clock, when they retire.

W. M. C.

PRIMARY INSTRUCTION OF THE DEAF AND DUMB.

BY LUCIUS H. WOODRUFF.

THOSE who visit institutions for the deaf and dumb, often express a desire to know the elementary process by which this important work is commenced. "How do you begin to teach them?" "How do you make them understand?" are inquiries constantly proposed.

It is the object of the following pages to answer these inquiries, and explain, by a summary method, the simple steps by which pupils of such institutions are conducted through the earlier stages of their instruction. But before we proceed to this, let us glance at the mental condition of the young deaf-mute, before he becomes a pupil.

There are two classes of those who are generally designated as deaf and dumb: those *born without the faculty of hearing*,

who rarely acquire the ability to speak; and another class, perhaps equally numerous, who were *deprived of hearing in early childhood* by disease, either before or after they had begun to talk. The mental development of a few of this latter class, who may have lost the use of the ear at five or six years of age, is perceptibly in advance of that of their fellow pupils who have never heard; inasmuch as they possessed, up to a given period, the advantages in this respect common to all children. But instances of this kind constitute exceptions to what we shall have to say respecting the condition of the mind of an uneducated deaf-mute.

Most of those who come to us, though perhaps not in a majority of instances born deaf, but yet without having derived any appreciable benefit from the short period that intervened before the loss of hearing, *differ in no other respect from hearing and speaking children, of the same age and from the same condition in life, than in the fact, that, having been cut off by their misfortune from the usual sources of knowledge, their minds have been but slowly and imperfectly unfolded.* There is, at the same time, a diversity of talent and capacity among them, as well as of disposition and character, entirely analogous to that which prevails among children whose faculties are unimpaired. There is nothing wanting in their intellectual organization. They may, as they often do, possess original capabilities of a superior order, which need only to be assisted to break through their peculiar impediments, in order to exhibit the highest qualities of mind and heart.

It should then be distinctly noted, that it is simply *the deprivation of the single sense of hearing*, while all the other faculties both of mind and body remain in the state in which they were created, that distinguishes the deaf and dumb child from his more favored companions. In this statement we do not except the organs of utterance; for the disuse of these is to be imputed to the defect of the ear, by which the individual is debarred from hearing and thus learning to imitate sounds.

In the next place, it will be readily understood, that the little mute learns *to make good use of his eyes*; and forms habits of observation, in regard to sensible objects, the more lively and accurate, in consequence of that compensatory law of nature, by which the remaining senses are made to derive increased

acuteness from the loss of one. If the eye be veiled in night, the touch, with its astonishing sensibility, will reveal to the darkened mind, not only the existence and most of the qualities of material objects, but also, through a wonderful process, pour in upon the soul the light of science and religion:—If the ear be closed up, the eye will study with a more absorbing interest the endless forms of animate and inanimate nature around it; watch with a closer scrutiny the manners and actions, the expressions of the countenances, and even the motions of the lips, of the persons before it, and impress upon the memory a more vivid and distinct picture of all that meets its gaze.

Here then is the foundation of that process by which the education of deaf-mutes is begun. Like other children, they have become familiar with the common objects, scenes and relations of life. They have parents, brothers and sisters, and other relatives, whom they have recognized with affection; and of whom they retain delightful recollections. Home, in all its scenes and employments; the domestic animals, with their various habits; household implements, in their numberless forms and uses; the instruments of agriculture or mechanic art; the furniture of the house, and the different articles of wearing apparel; the village with its inhabitants, their occupations and modes of life, together with the natural objects which diversify the landscape:—no deaf-mute of ordinary intelligence fails to imbibe and retain a very vivid impression of all these. This enumeration, it is obvious, may be extended almost indefinitely; and presents at once to view the materials with which the education of the mute must be commenced; for it will not be disputed that a knowledge of the outward world, derived through at least some of the senses, is indispensable to the successful attempt to impart instruction, in the case of every child, whether afflicted with deafness, or blessed with the perfect use of the ear.

But there is another thing necessary in all primary education; viz. some *medium* of communication between the teacher and his pupil. The faculties of hearing and speech supply this in all ordinary cases; and there must be a substitute at least partially equivalent in all others. We cannot expect, of course, that any other means of interchanging ideas can be equally convenient and effective with speech; yet the language of ges-

tures or signs is both expressive and intelligible ; especialy to those who from infancy have by this method made known their wants, expressed their own ideas, however imperfectly, and received with greater or less distinctness the ideas of others in return. No child of sound mind comes to us, with whom its mother, and in various degrees, its father, and its brothers and sisters, do not communicate with certainty and freedom in regard to all common objects.

It is comparatively easy then for the instructor, through the same channel, to find access to the mind of his unfortunate pupil, and gradually develope its powers. The mute will with the utmost readiness obey simple gestures which specify certain things to be done, take his seat, for example, bring a chair, his book or slate : in the same way he will make known his own desires, and oftentimes by his expressive pantomime, give a clear representation of what he has witnessed at home. On the other hand, the teacher's descriptions of familiar objects or scenes by gestures, attitudes, and expressions of countenance, awaken vivid recollections, and excite a glow of interest, which open his mind to the subsequent process of direct instruction.

Three things then are to be borne in mind :—the deaf-mute is not deficient in his intellectual or moral faculties—he has formed habits of close observation by which he has acquired a certain amount of knowledge—and he is also in possession of a medium of communication with his instructor. In this condition, as it regards his intellectual development, the young pupil is brought to the institution ; and soon loses in the excitement of new scenes and his rapidly increasing ability to communicate with those about him, the painful sense of separation from his parents. He is now surrounded by those, who are in the same condition with himself, laboring under the same infirmity, and obviating its disadvantages by the same method of expressing their thoughts and feelings. Under these circumstances he seems to forget his misfortune ; and in the school-room or on the play-ground he wears a happy expression of countenance, which seldom fails to attract the attention of strangers.

Let us now enter the room where for the first time is assembled a class of young pupils. A book containing the manual alphabet or an engraved representation of the different posi-

tions of the hand and fingers, which denote the letters of the alphabet, is now given them, and they are required to imitate these with their own hands. This, with a little aid, they very readily do ; many of them perhaps having learned it at home and being able to spell in this way a few words before they come. The teacher now writes the vowels, for instance, or the letters of some simple word, on a large slate and directs his scholars to express them respectively by their appropriate signs. This is the same process essentially as that by which a hearing child learns to read. He is taught to associate the printed letter or word with an articulate sound addressed to the ear, and to express it by that sound ; while the mute connects the same letter or word with a sign or representation addressed to the eye. A word of three or four letters, the name of some familiar thing, as a hat, a cat, a box, or a tree, is now written ; and as he is of course perfectly acquainted with the object, it is quite easy by significant gestures to recall the idea to his mind, and to cause his eye to sparkle with pleasure, as he begins to comprehend the relation of those few letters to an element of his own knowledge. He will himself very soon learn to spell in this way the names of these common objects, and describe them by unequivocal actions ; so that the teacher, by pointing to the word on the slate, or spelling it on his fingers, can call forth simultaneously the appropriate gestures from his class. Next they are arranged around the room, before the large slates with which it is furnished, and with crayons prepared for the purpose are taught to write ; if they have not previously acquired this ability at home. The simple words, which have been explained as above, are then written by them on their slates ; and they are exercised in this manner from day to day until they are able to write readily and neatly.

In the evening a lesson is assigned them to be committed to memory. A few of the short words, whose meaning they now comprehend, they spell repeatedly on their fingers, as a speaking child repeats the letters of his spelling lesson, until they can retain them all, and recite them in the same way to their teacher in the morning, making the sign for each after they have spelled it. Let them now all take their crayons and stand up before their slates. With every eye fastened upon the teacher, they observe him while he describes in the air the figure and

size of a hat, followed by a motion of the hand as in putting it on the head. By a signal from him they immediately write the word ; and so in like manner the others which they have learned. If signs fail in any case to convey a distinct idea of the thing signified, the object itself may be shown ; or if this is impracticable, a drawing on the slate, or a picture in a book will remove all obscurity.

The class is now possessed of the names of several objects ; and has thus begun to acquire the elements of written language. Every day adds to the stock of their vocabulary ; and their attention is soon turned to the names of the simple and obvious *qualities* of objects. To nouns, adjectives are added. Appropriate signs are made, representing such qualities for example as *hard, soft, white, good and bad*. These words as in the case of nouns, being written by the instructor on the slate, and carefully illustrated, by a reference in signs to numerous examples ; the class commit a few of them to memory, recite them as before mentioned, and write them on their slates.

The article is then given, the adjective is joined to its noun, and such phrases as—*a hard bench, a soft bed, a white horse*—are formed, and expressed both by signs and writing. Look again therefore at the class before their slates, with each a crayon in hand, prepared to write. The phrases to be written are communicated to them by different methods. First, after having by signs described *a tall tree*, the phrase is spelled on the fingers by the teacher and pupils at the same time, and then by the latter transferred to the slate. This is little more than a mere mechanical process. Again he expresses by signs the phrase *a black hat*, in the inverted or natural order of ideas, by which the object itself as most important is placed before its quality ; after the structure of the ancient languages. For example ; the shape and size of the hat are portrayed to the eye, accompanied with an action significant of its use ; and then in addition the finger is laid upon the eye-brow, which is the symbol of black as a color. This, literally translated in its own order into language, is obviously *hat black*, and without instruction to the contrary the pupil would thus write it. In order to prevent this, the signs are then repeated in the proper order of speech. First the article *A* is given on the hand ; next the sign for *black* by touching the eye-brow ; and lastly the sign for

hat as before. The phrase will then be written down correctly, "*A black hat.*"

In a short time, however, the pupils become so familiar with the proper collocation of words, that they will write these and similar phrases correctly from natural signs. It is a frequent exercise at this stage of instruction, to give them a word expressing some quality, as *hard—long—rough*, and require the class to unite with it an appropriate noun. The teacher asks "what is hard?" They reply "a stone," "a slate." He then writes on the slate the unfinished expressions—*A long—, A short—, A crooked—*, and with some amusing errors at first, they speedily succeed in making the proper combinations; and in a short time will write without his aid or suggestion "*a long string,*" "*a crooked stick,*" and a variety of similar expressions. Sometimes also the noun is given and they are directed to connect with it an appropriate adjective. Next simple verbs, such as *see, hear, eat, drink, love and hate*, with a few pronouns, are taught. The idea of love is expressed by an action significant of clasping to the heart; and hatred by a motion to repel an object, or put it away from the person, with an expression of aversion in the countenance.

With the noun, pronoun, verb and adjective, they now have the materials for forming short sentences, such as—*I see a large dog. He heard a bell ring. A girl ate a sweet apple.* The first sentence would be represented by *natural signs* (i. e. in the same way that the deaf-mute would communicate the idea to his companions,) in the following manner. Holding the hand at a certain distance from the ground, to indicate the height of the animal; then placing the hand upon the thigh with the familiar action of patting, combined with the peculiar position of the muscles of the mouth in making a slight sound used in calling a dog, the object is brought at once before the mind. Next its size is intimated by extending the hand outwards in different directions; and the fact of its being seen by the individual is denoted by pointing to one's self, bringing the fore finger and middle finger of the right hand up to the eyes, and then moving them outward, as if in the direction of that which is seen. The order of ideas thus presented, it will be perceived, is this—*dog large I see*—but by *systematic signs*, designating each word successively by a sign, the pupil is taught to write—

I see a large dog. After a sufficient number of model sentences have been given him, he acquires the ability to write down immediately, in their proper order, the ideas presented by natural signs ; and also to construct a few similar sentences of his own.

During the period occupied in the processes above described, he has been taught the use of several simple phrases and questions ; such as—*come here ; shut the door ; open the window ; What is your name ? Are you well ?* and after the addition of prepositions and adverbs to his stock of words, he is towards the close of the first year, and sometimes earlier, prepared to connect his ideas imperfectly together, and express them in the form of a letter to his parents or a very simple narrative or description. He can now understand short and easy sentences in books, and begins to receive ideas from this source in connection with the pantomimic signs of his instructor ; just as children, who begin to read at school, are aided to understand by verbal explanations.

If the above exposition has rendered intelligible the introductory process of instructing the deaf and dumb, there will be no difficulty in apprehending what remains to be said briefly, in regard to the subsequent course of their education. They have now acquired some comprehension of simple language ; but it is altogether too limited to be relied on as the principal medium of imparting knowledge. The great end to be aimed at indeed, through the whole course of instruction, is to secure the best possible acquaintance with written language ; and this can only be the result of years of patient and persevering effort. At the same time the common branches of knowledge, as in other schools, are here taught in the use of the same or similar books explained and illustrated by signs ; or, as far as may be practicable, by the use of language written on the slate or spelled on the hand.

Arithmetic is commenced very early in the course. Counting on the fingers is a simple exercise, and has been reduced to such a system as to admit of the distinct expression on either hand, of the very highest numbers. The numeral adjectives are soon learned ; also the nine digits with their uses ; while the simple exercises, both mental and written, of addition, subtraction, multiplication and division, prepare the way for the use of

the book, as soon as its language can be understood. Grammar or the syntax of language is of necessity taught more or less from the first. As the pupil advances he is made acquainted with certain symbols representing the noun, adjective, verb and preposition, with others, all of which, constituting with their numerous modifications a complete system, aid him in the construction of sentences; and sometimes at a later period a grammar of language is put into his hand. As it regards Geography, History and the higher departments of instruction, they are conducted in a manner differing in no respects from that of other schools, except that which has already been pointed out, *that signs constitute the principal medium of communication* in regard to the subjects of study.

Thus it will be perceived that the natural language of gestures, modified and improved by being used on an extensive scale, is the chief instrument in the instruction of the deaf and dumb. It enables the instructor at first to hold intelligible intercourse with his pupils, and forms, throughout the whole period of the relation which subsists between them, an available and satisfactory means of interchanging thought and feeling. It is a most effective and impressive means of communicating religious truth; and as a channel through which the feelings of the soul can rise in adoration and supplication to its Author, is in the judgment of some not inferior to speech. Thus, while deprived of the latter invaluable endowment, has the deaf-mute been furnished by a beneficent Providence with a wonderful substitute, by means of which education with all its advantages is brought within his reach.

A pleasing illustration of the capability of natural signs, as a means of intercourse between those who possess no other language in common, will now be given, in concluding this sketch of its use in the education of the mute. At the time when the Amistad Africans, who by a remarkable providence had freed themselves from their captors, were in prison in this city, awaiting their trial before the U. S. District Court; among the numerous visitors, who were permitted to see them, was the Rev. Thomas H. Gallaudet, the first principal of the American Asylum, and the first instructor of deaf-mutes in America. Although of course entirely unacquainted with their vernacular tongue, he carried on a conversation of considerable length with

them by means of expressive action, which elicited various information respecting the families they had left in Africa, besides some particulars of their own recent history ; all of which they imparted with the peculiar pleasure resulting from this unexpected facility of communication with a stranger. This is merely a single incident' among many others occurring in different parts of the world which illustrate the fact, that the language of gestures is in itself a very significant and impressive mode of presenting ideas ; while it is obvious that a high degree of ingenuity and the skill acquired by practice are essential in order to make such a language, what it is to the deaf and dumb, a clear and comprehensive vehicle of thought, as well as the medium of an unlimited sphere of instruction.

ON THE NATURAL LANGUAGE OF SIGNS; AND ITS
VALUE AND USES IN THE INSTRUCTION OF
THE DEAF AND DUMB.

BY REV. T. H. GALLAUDET,

Former Principal of the American Asylum for the Deaf and Dumb.

THERE is scarcely a more interesting sight than a bright, cheerful deaf-mute, of one or two years of age, in a family composed of an intelligent, feeling father and mother, and group of older brothers and sisters who can hear and speak. The strangeness of his condition, from the first moment of their discovering it, has attracted their curiosity. They wonder at it. They sympathise with it. Perhaps they lament over it. By degrees, they become familiar with it. They feel a peculiar attachment to this object of their regard. They do all which their love and ingenuity can invent, to make him happy. They rejoice to see, that he seems more and more to understand and appreciate what they say to him, and do for him.

But the greatest delight is yet to come. He is constantly struggling to make his wants and wishes known, and to convey his thoughts and emotions to those around him, by those various

expressions of countenance, and descriptive signs and gestures, which his own spontaneous feelings lead him to employ. His originality and skill in doing this,—his talking eye and face,—his graphic and beautiful pantomime,—his occasional pleasant mimicry,—his gladsome satisfaction when he finds that he has made himself understood,—his constant and rapid progress in this singular language which nature has taught him, and which is the only one as yet adapted to his insulated condition,—the gradual development of his intellectual and moral powers, the greater and greater ease with which the members of the family, he being the teacher and they the pupils in this novel mode of intercourse, find that they can communicate with him,—and the increasing stores of useful knowledge which he is thus accumulating, all conspire to throw an interest, and even charm, over such family scenes, of which those who have not participated in them can form but a faint conception.

The wind has been kindly tempered to the shorn lamb. The great principle of *compensation* has been effectually at work. Much substantial good, has come out of apparent evil, and we feel almost constrained to conclude that one deaf-mute child in such a family, taking into account the spring which is thus imparted to the inventive power of their minds, and the kindest charities of their hearts, with the acquisition by all of a novel, highly poetical, and singular descriptive language, adapted as well to spiritual as to material objects, and bringing kindred souls into a much more close and conscious communion than that of speech can possibly do, is to be regarded rather in the light of a blessing than of a misfortune.

It would be a grievous misfortune, however, if one redeeming principle had not been at work, the natural, spontaneous facility with which the deaf-mute child is able to make his thoughts and feelings known to those around him by the expressions of his countenance and appropriate signs and gestures,—and if those around him, especially the mother and the younger members of the family, were not capable of easily understanding this language of the deaf-mute, and of rapidly learning it from him, and being able, in their turn, to use it.

This natural language of signs, spontaneously employed by the deaf-mute, and gradually enlarged and rendered more and more accurately descriptive by himself, and sometimes by the

ingenuity also, of the members of the family, develops itself, with a remarkable similarity of features in all such families. Its similarity is so great that two uneducated deaf-mutes, who have never had any intercourse with others in a similar condition, can, at their first interview, communicate with each other, on a considerable number of common subjects. Let them be together a few days, or weeks, and the freedom and extent of this communication will be found to be constantly increasing, as they become familiar with each other's somewhat peculiar and dialectic modes of expression. They will be found, too, constantly and readily resorting to explanations and illustrations by the language of signs, and even to the invention of new ones, by which to convey their thoughts and feelings, and which prove to be, at last, perfectly intelligible.

The universality of this natural language of signs is manifested also, in the striking fact that the instructors of the deaf and dumb, who have become familiar, by their habitual and long continued intercourse with their pupils, with this language in all its varieties and peculiarities, find it easy, as they meet, in different parts of the country, with the uneducated deaf and dumb, to converse with them on a considerable range of common subjects. The writer of this article, some years ago, was requested, with a fellow-laborer of his, at the time, in the American Asylum, to visit a deaf-mute in a neighboring town, about eighty years of age, possessed of some property, and desirous of making a will. He could not read, nor write, nor use the manual alphabet. He had no way of communicating his ideas but by natural signs. By means of such signs, exhibiting a great deal of ingenuity on the part of the old man, myself and companion were able to understand definitely the disposition which he wished to make of his property among his relatives and friends, and thus to enable him to carry his views into effect under the sanction of law.

There is still another illustration of the universality of this natural language of signs in the immediate facility with which an intelligent, uneducated deaf-mute, arriving at the Asylum, is always found to hold communication with its inmates. After a short residence in the family, he makes rapid progress in this natural language of signs, enlarged as it is, by culture, into greater copiousness, and marked by more precision and accu-

racy than in those detached families throughout the country in which insulated deaf-mutes exist ; and improved into a somewhat regular system by the skill of those who have been engaged, for a long course of years, in this department of education. Yet it retains its original features. It is not an arbitrary, conventional language. It is, in the main, picture-like and symbolical, corresponding, in these respects, to the ideas and objects which it is used to denote. The newly arrived deaf-mute has been well acquainted with its elements in the home of his childhood. He recognizes them as the same which constituted the basis of those very signs which he and others around him have already invented and used, and sometimes they prove to be identically the same with his old ones, or so nearly so that they are at once intelligible to him. He finds himself, as it were, among his countrymen. They use his native language, more copious, indeed, and elevated than that to which he had been accustomed, but yet virtually the same ; so that, perceiving at the outset that he understands others, and that they understand him, he is encouraged to proceed, and, to his surprise, in a comparatively short space of time, slides into a familiar acquaintance with the language of natural signs, in its full extent, as employed by the more advanced pupils, and by the instructors themselves, in the little community of which he has become a member.

The contentment which this throws around his new lot, removed as he is from the endearments of his native home ; the pleasure which he derives from the acquisitions that he is constantly making in the varieties of a more enlarged medium of social intercourse adapted to his peculiar condition, and of interesting and useful knowledge from his better instructed associates, and from the teachers ; the delightful consciousness of his expanding powers of thought and feeling ; the hope of future progress ; and the ability, all the while, to make his wants and wishes known, and thus to obtain sympathy, counsel, and aid,—all these things go not only to show what the natural language of signs is, a much more definite, copious, and effective language than many may suppose it to be, but to prove and illustrate its immense value to the deaf and dumb, especially to those who have just arrived at an Institution for their benefit,

and are commencing the course of instruction, and to those, too, who are concerned in giving this instruction.

To show how nature, where a necessity exists, prompts to the invention and use of this language of signs, and to exhibit from another interesting point of view, the features of its universality, a fact is worth mentioning, to be found in Major Stephen H. Long's Account of an Expedition from Pittsburgh to the Rocky Mountains, in 1819. It seems, from what he tells us, that the aboriginal Indians, west of the Mississippi, consist of different tribes, having either different languages, or dialects of the same language. Some are unable to communicate with others by speech; while they have fallen into a language of signs to remedy this inconvenience, which has been long used among them.

Major Long's work contains an accurate description of many of these signs, and it is surprising to notice, how not a few of them are almost identically the same with those which the deaf and dumb employ to describe the same things, while others have such general features of resemblance, as to show that they originate from elements of this sign-language which nature furnishes to man wherever he is found, whether barbarous or civilized. Such are the following.

Sun.—The forefinger and thumb are brought together at tip, so as to form a circle, and held upwards towards the sun's track. To indicate any particular time of the day, the hand with the sign of the sun, is stretched out towards the east horizon, and then gradually elevated, to show the ascent of that luminary, until the hand arrives in the proper direction to indicate the part of the heavens in which the sun will be at the given time.

Moon.—The thumb and finger open are elevated towards the right ear. This last sign is generally preceded by the sign of the night or darkness.

Seeing.—The forefinger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.

Theft.—The left forearm is held horizontally, a little forward of across the body, and the right hand, passing under it with a quick motion, seems to grasp something, and is suddenly withdrawn.

Truth.—The forefinger is passed, in the attitude of pointing, from the mouth forward in a line curving a little upward, the thumb and other fingers being completely closed.

Love.—The clenched hand, is pressed hard upon the breast.

Now, or at present.—The two hands, forming each a hollow, are brought near each other, and put in a tremulous motion upwards and downwards.

Done, or finished.—The hands are placed, edge up and down, parallel to each other, the right hand without; which latter is drawn back as if cutting something.

[TO BE CONTINUED.]

QUESTIONS.

BY LUZERNE RAY.

THE questions given below were addressed, on a certain occasion, as an ordinary school-room duty, by pupils of one of the most advanced classes in the Asylum, to their teacher; in compliance with his request that they would endeavor to exercise their thoughts upon subjects of a somewhat higher cast than they were in the usual habit of considering. Without any suggestion at the time on his part, and without any previous instruction upon the points presented, the following interrogatories were put, in precisely the same words in which they are here given. They are worthy of some regard, as furnishing additional evidence of the fact, that the human mind, whenever it reaches a certain point in its development, almost universally plunges at once into the depths of those mysterious subjects, "the Sphinx-riddles of the universe," which, since the world began, have perplexed the wisest of our race; and which, even now, after centuries and milleniums of diligent thought and earnest controversy, seem to have approached no nearer their solution.

1. "What is the use of knowledge?"

This pupil (a lad of twelve years old,) has an evident tendency toward the utilitarian philosophy. He belongs to the somewhat numerous class of *cui bono* querists; of those who

can conceive no 'use' in anything that has not an immediate connection with meat, drink, clothing, warmth or shelter.

2. "Why can you hear and speak, when I can do neither?"

One of the great mysteries of Divine Providence, not explained by the theory implied in the question of the disciples, ("Who did sin, this man or his parents, that he was born blind?") and not to be explained by any theory whatever, but reverently left rather to the infinite wisdom and sovereign power of the Almighty.

3. "How did God create himself, before Adam and Eve were born?"

Self-origination—self-existence—like which there is nothing in human experience, and of which, of course, there can be no *positive* conception in the human mind. And yet, how the spirit of this poor deaf and dumb girl struggles after some apprehension of the mystery, and seems at the same time to insist upon the self-evidence of the proposition, that 'all that is, must have *begun* to be.'

4. "Why did God create all beings, earth, animals and all things?"

This boy had never heard of Edwards' "Dissertation concerning the End for which God created the World," but the great question doubtless pressed as really and forcibly upon his mind, as it did upon that of the prince of metaphysicians.

5. "What is it that makes you so desirous to go to heaven when you die?"

A question for theologians to answer, but one to which their replies have as yet given no certain nor uniform sound; for they have never been able to agree as to the exact place which the desire of heavenly *happiness* ought to hold among the exercises of the regenerate heart. But the querist in this case was totally unaware that he was stepping upon controversial ground. He knows nothing about the earnest conflicts of theological warfare concerning this or any other question.

6. "What is the difference between good and bad?"

In the plainest and simplest words, we have here propounded the great ethical question, which more than any other perhaps, has exercised the thoughts of philosophers in all ages of the world. This deaf and dumb girl asks us to furnish her with a Theory of Virtue, not in the least aware that the same question

has been asked a thousand times before, only to receive almost as many discordant answers.

7. "What or who put it into the hearts of Satan and the wicked angels, to rebel against God and destroy their happiness?"

This lad, only eleven years old and but two years under instruction, has already advanced so far as to ask the great question concerning the origin of evil; a "vain and interminable controversy," as it has well been called, but one nevertheless, some solution of which seems to be necessary to the repose of every thinking mind.

It is interesting to reflect that the foregoing questions were the spontaneous offerings of a class of persons, who, at one period of the world, before any attempt had been made to instruct them, were almost universally regarded as but little, if at all, higher upon the intellectual scale, than "the beasts that perish."

VISITS TO SOME OF THE SCHOOLS FOR THE DEAF AND DUMB IN FRANCE AND ENGLAND.

BY LAURENT CLERC.

[The writer of the following article is well known to many of our readers; first, as one of the most distinguished pupils of the Abbé Sicard; next, as a professor in the Royal Institution for the Deaf and Dumb at Paris; then, as the associate and co-laborer of Mr. Gallaudet in the establishment of the American Asylum; and finally as having been connected with the Asylum for more than thirty years, as one of its best and most highly esteemed instructors. It should be remembered that Mr. Clerc writes in a language that is twice foreign to him; first, as a Frenchman, born and resident in that country till mature age; and next, as a deaf-mute, to whom *all* written language is, in a certain sense, foreign. EDITOR.]

IN the spring of 1846, I obtained leave of the Directors of the American Asylum to visit France on private business; but I did not avail myself of this permission till the month of August following. On the 8th, I embarked at New York on board the packet-ship *Argo*, Capt. Anthony, bound to Havre, accompanied by my younger son, whom I intended to leave with my

relations in Lyons, for two or three years, for the purpose, not only of enabling him to make further improvement in his knowledge of the French language, but also of placing him in a school where the theory of manufacturing silk is taught. Our voyage was prosperous and pleasant, and we reached Havre within twenty-two days, a very rapid passage indeed, which would still have been more rapid, had we not had several days of calm. From Havre we proceeded to Paris, two days after landing, by railroad. The railroads in France, and elsewhere on the continent, I found in fine order, well managed and very safe. There are policemen in uniform, placed at short distances, whose business is to march to and from a post, to see that there is nothing on the road to obstruct it, and to place a bar at every crossing-way to prevent accidents, and sometimes, also, to warn the engineer when he must stop. This information is conveyed to him in this way: When the policeman hears or sees the cars coming, he immediately stands up on the border of the road like a soldier or sentinel, with his hand extended in the direction the cars are going, which means to say: *go on, proceed*; if on the contrary, he wishes to give notice to the engineer to stop, on account of some obstruction which may happen to be on the road, he thrusts his hand forward and repeatedly moves it upward and downward, and this is understood by the engineer; who then endeavors to stop, or at least to slacken his progress as much as he possibly can.

The next day after my arrival at Paris, my first thought was of visiting the Institution for the Deaf and Dumb. Accordingly I got into the first omnibus that passed by it, and at half past twelve I was set down there. I rung and the door was opened. The entrance was through the lodge of the concierge (door-keeper.) He spoke and I believe he asked me what I wanted. I told him that I was deaf and dumb and wanted to see the Institution. He said, by spelling with his fingers, that it was now vacation, and that there was nothing to see. I told him who I was and whence I came, and insisted upon entering. "Ah! Monsieur C.," exclaimed he, "are you really Monsieur C.? I know you by reputation and am glad to have the honor of seeing Monsieur C., but really I cannot let you enter when there is no one to wait upon you. Such are the rules of the Institution, and it is not I who made them." Not liking to be

thus treated, I took out my card, and handing it to him, I requested him to hand it to the Director, Mr. Delanneau. Monsieur D. has gone to Normandy, answered he. Then hand it to Prof. V. Monsieur V. is in the country. Then to Prof. M. Gone to Strasburg. Then to Prof. B. Gone to Bordeaux. Then to Prof. L. Gone out to dinner, but will return at two o'clock. And taking off his cap, he invited me to walk into the waiting room, close to his lodge, assuring me that he would let me know when Prof. L. should return. From the waiting-room, seeing some boys at play, I beckoned to them and they came to me, and I talked with them until Prof. L. made his appearance. He knew me and I him. He gave me a hearty welcome, and ushered me into the Institution, where I beheld about fifty pupils at work in the shops, the others having gone to pass their vacation at home. Of course I had no opportunity of witnessing their exercises in the school-room, but I promised to call again at some future time and bade them good bye and went away.

I soon left Paris for Lyons, where I arrived early in October, and, after spending a few weeks with my friends there, I proceeded to La Balme in Dauphine, my native place, and passed the winter with my sisters, with occasional excursions into the neighboring villages to visit other relations. On my return to Lyons, I twice visited the school for the deaf and dumb. It is located in the western suburbs, and stands upon a bold hill overlooking the city and a vast range of country, which can only be ascended by a circuitous paved way; and on account of the distance and the fatigue of ascending, is but little visited and consequently little known. The school was established some twenty years since by Mr. Comberry, a deaf and dumb pupil from the Bordeaux Institution, who had previously married a lady that could hear and speak. They both died not many years ago, at a short period of time from each other and left an only daughter endowed with all her senses, whom Mr. Forestier, a former pupil of the Paris Institution, married not long since. Himself and lady are now the principals of the school. They had about forty pupils, at the time of my visit, nearly as many girls as boys, supported by the bounty of the Department and the generosity of some benevolent persons. I saw nothing there worth mentioning, except that Mr. F. had

the sole superintendence of the establishment and was assisted in the instruction of his pupils by two other young men, deaf and dumb like himself, and Madam Forestier, that of the girls, with the assistance of two females, also deaf and dumb. In fact, there was no one, save Mrs. F. that could hear and speak, the servants of both sexes being likewise deaf and dumb. This is, I believe, the only school of this kind in the world. I examined some of the scholars, in compliance with the request of the teachers, and found they had made pretty good proficiency; but I took the liberty of advising Mr. Forestier to associate with him a clergyman, or a gentleman of respectability and talents, who could hear and speak, for the greater prosperity of the school and the better improvement of the children in written language and religious knowledge; my opinion being, that however instructed a deaf and dumb person might be, he was still less so than those who hear and speak. But he did not appear disposed to adopt my suggestions; so I bade him good bye and departed, not without wishing him all the success he merited, in spite of his pretensions.

I had also an opportunity of visiting, another day, two other schools for the deaf and dumb, at St. Etienne, a large city about sixty miles south of Lyons, famous for its manufactures of ribbons and its mines of coal and iron. One of the schools is located in the eastern part of the city, and contained, at the time of my visit, upwards of fifty poor girls, under the care of four or five sisters of charity. The house which they occupied, was beautifully situated and overlooked the city and country. The girls appeared happy and contented, and were making very respectable progress in their studies, but I remarked nothing extraordinary in the system of instruction, it being derived from that pursued in the other schools of France, and the ladies had learned it from some educated deaf and dumb. I had a short discussion with one of these ladies with respect to abstract qualities. For instance, I maintained that *white* was the color which we saw in objects; but that we did not see *whiteness*, as we had only received the impression of it, and we kept the remembrance or image of it in our minds. She thought differently and tried to convince me, but to no purpose, that we saw both *white* and *whiteness* with our bodily eyes.

On inquiring of these kind ladies how their school was sup-

ported, they answered: "by Divine Providence." Upon further inquiring by whose instrumentality Divine Providence thus supported it, they gave no answer, but I guessed their modesty; for I was informed elsewhere that some of these excellent sisters had inherited a considerable property, and that instead of employing their money to live the lives of the rich, they had chosen to practise the precept of our Lord, who said that it was more blessed to give than to receive. What benevolence is this! And how few we see in the world disposed to do the like!

The other school, for boys, is located in the western part of the city, in one of the wings of a splendid seminary, where young men are educated for the priesthood. Two of the brothers residing in this institution, were charged with the task of teaching those poor boys, who numbered about ten; the school for their reception was opened too short a time since, to permit me to speak of it with justice.

One day in walking through Lyons, seeing a crowd of persons reading a notice stuck on the wall at the corner of a street, I had the curiosity to examine it. It announced that a Mr. La Fontaine would give in the evening, at the hotel Du Nord, an exhibition of experimental magnetism, at which he would operate on a young girl and present the physical phenomena of magnetism, and produce ecstasy under the influence of music; that he would also introduce a deaf and dumb young man of Lyons, whom he said he had succeeded in making hear by magnetism, and submit to the magnetical operation many other deaf and dumb, whom he would try to enable to hear also. I immediately concluded to attend the exhibition, and to request Mr. La Fontaine to experiment upon me, should he succeed, that the operation might be decisive; but as says the proverb, what I proposed, God disposed; for I was prevented from attending by the sudden illness of my son. I however visited the deaf and dumb the next day, to learn the result of the experiment, and they told me that it had been a complete failure.

MISCELLANEOUS.

BY THE EDITOR.

Convention of Instructors of the Deaf and Dumb.—On the seventh, eighth, and ninth days of October, 1846, a Convention of Instructors of the Deaf and Dumb, was held at Esslingen, in the kingdom of Wirtemberg, Germany. In this convention Prussia, Saxony, Bavaria, Wirtemberg, Frankfort and Switzerland were represented, and although the number of members was not large, yet the occasion seems to have been one of great interest to all who were present. With a recess of only two hours each day, the sessions were continued from eight o'clock in the morning to seven o'clock in the evening, and many questions of importance relating to the education and general welfare of the deaf and dumb, were brought under discussion. Before adjournment, the members of the convention decided to hold another conference of a similar character in 1847, at Frankfort on the Maine.

Foreign Periodicals devoted to the Deaf and Dumb.—Mr. EDWARD MOREL, one of the Professors in the Royal Institution for the Deaf and Dumb at Paris, aided by a number of his associates and other gentlemen, publishes the *Annales de l'Education des Sourds-Muets et des Aveugles*; a quarterly periodical, not unlike our own, in respect to size and general appearance. As its name indicates, it is devoted to the Deaf and Dumb and the Blind; principally to the former, and during the four years of its existence, it has disseminated much valuable information concerning these two classes of unfortunates.—At the convention noticed above, a proposition was submitted to commence a weekly publication in the German language, which should represent the deaf and dumb and their instructors. The plan proposed was received with favor by the members generally, and measures were taken to carry it into immediate effect. The editorship of the forthcoming paper was committed to a Mr. Wagner; a gentleman engaged, as we suppose, in the instruction of the deaf and dumb, but with which of the numerous German institutions he is connected, we do not at this moment recollect.

Translation of Mr. Day's Report.—The valuable Report of the Rev. George E. Day, on "The Institutions for the Instruction of the Deaf and Dumb in Central and Western Europe," has been translated into the German language and is about to be published in Germany, with critical comments by Mr. Wagner. Mr. Day's conclusions in regard to the German method of instruction were not, on the whole, commendatory of the system universally adopted in that country; and we may judge therefore that this translation of his Report has been made, not to give currency to the views therein contained, but rather to furnish an opportunity to combat them. By what degree of success this patriotic effort will be attended, we cannot pronounce of course, until we have weighed Mr. Wagner's criticisms in our own private balances.

Death of Mr. Ordinaire.—The last number of the Paris *Annales*, contains the announcement of the death of Mr. Désiré Ordinaire, former Director of the Royal Institution for the Deaf and Dumb, at Paris. He died on the seventh of April last, at Besançon. Mr. Ordinaire presided over the Paris Institution from 1831 to 1838, and during this period composed and published his *Essai sur l'éducation et spécialement sur celle du sourd-muet*. He was a warm partisan of the German method of instruction, rejecting as far as possible the language of signs, and spending all his strength upon exercises in articulation. His success in this direction however, did not keep pace with his zeal.

The Deaf and Dumb in China.—We were told a short time ago by the Rev. S. R. Brown, formerly an instructor in the New York Institution for the Deaf and Dumb, but for several years past a resident in China; that during his whole stay in the Celestial Empire, he had never seen a deaf and dumb person, and, although he was particular in his inquiries on the subject, that he had heard of only one case of the kind. Blindness is very common among the Chinese; not often congenital, as we understood Mr. Brown to say, but induced by some of the peculiar habits of the people.

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THE ABBE' DE L'EPEE.

BY LUZERNE RAY.

[The substance of the following sketch is taken from Bebian's *Eloge Historique de Charles-Michel de l'Epee*. Bebian was one of the principal professors in the Royal Institution for the Deaf and Dumb at Paris, and his various and voluminous writings upon subjects related to his profession, are alike remarkable for grace of style and philosophic depth. De l'Epee is generally regarded as the father of what is sometimes called the French system of teaching the deaf and dumb;—a system in which the language of signs, enlarged and methodized, is made especially prominent as the interpreter of written language, and the medium of communication between teacher and pupil upon all subjects of common concern. We shall have nothing to say in the present article, in respect to the merits or defects of the peculiar system of De l'Epee; our only object being to illustrate the beautiful and noble character of the *man*, by the record of a few incidents in his life.]

CHARLES-MICHEL DE L'EPEE was born at Versailles, on the fifth of November, 1712. His father, an architect in the service of the king, was equally distinguished for talent and piety, and it was his constant study to impress upon his children from their earliest years, moderation of desire, the fear of God and the love of man. This parental instruction was not lost upon the young Charles-Michel. The habit of virtue was developed in him to such a remarkable degree, that if we may trust his eulogist, the very thought of evil became foreign to his nature. Indeed, so pleasant and easy did goodness seem to him, that in after life, he was often troubled because he could remember so few struggles with sinful inclinations; and he was sometimes even led so far as to doubt the reality of a virtue which had cost

him so little. When the time came at which the choice of a profession for life was to be made, all his thoughts and desires turned toward the ministry of the Gospel; and after some opposition on the part of his parents, it was finally decided that he should enter upon a course of study in theology. But he was not to be allowed to occupy, without obstruction, the field of labor for which his heart panted. When he applied to the proper ecclesiastical authorities, for admission into the lowest order of the priesthood, he was required to sign a certain formula of doctrine, against which both his intellect and his conscience protested; and his refusal to do this, seemed to shut the door of the priesthood forever against him. Reluctantly, sadly, he was compelled to turn away from the ministry of the altar, to find elsewhere a theatre for the active benevolence of his heart. After some hesitation, he at last determined to devote himself to the law, and passing rapidly through the usual course of study, he was admitted to the bar, and entered at once upon the duties of his new profession. But he very soon found himself, in an atmosphere wholly uncongenial to his nature. His gentle and upright spirit was shocked and disgusted by the chicanery and tergiversation, too often seen in the neighborhood of the courts of law, and he turned again with longing looks, toward the altar from which he had once been driven. The great wish of his heart was soon to be gratified.

His piety and zeal had attracted the attention of a worthy prelate, a nephew of the famous Bossuet, and from him he received the offer of a small canonry in the diocese over which he presided. By the same excellent man he was admitted to the priesthood, and he now entered upon the discharge of its duties, with an ardor all the more intense, from having so long burned without an object. But his happiness was destined to be short. M. de Bossuet died, and deprived thus of his protector, his enemies succeeded in procuring against him an interdict, by which he was forbidden to exercise any more the functions of a priest. It was not long after this, when the ruling passion of his heart (the desire, namely, of doing good to his fellow men,) seemed to meet with obstacles wherever it sought for development, that his first step was taken in that path of usefulness, along which he was thenceforth to walk until death released him from his labors.

He happened one day to enter a house, where he found two young females engaged in needlework which seemed to occupy their whole attention. He addressed them, but received no answer. Somewhat surprised at this, he repeated his question ; but still, there was no reply ; they did not even lift their eyes from the work before them. In the midst of the Abbe's wonder at this apparent rudeness, their mother entered the room and the mystery was at once explained. With tears she informed him that her daughters were deaf and dumb ; that they had received, by means of pictures, a little instruction from a benevolent priest in the neighborhood, but that this good friend was now dead, and her poor children were left without any one to aid their intellectual progress. "Believing," said the Abbe', "that these two unfortunates would live and die in ignorance of religion, if I made no effort to instruct them, my heart was filled with compassion, and I promised that if they were committed to my charge, I would do all for them that I was able." Behold De l'Epee now entering upon the great work of his life.

The foundation stone, if we may so speak, of the system of instruction which he was about to build, had been laid in his mind several years before, and nothing remained for him to do, but to go on and raise the superstructure as rapidly as possible. At the age of sixteen he had received from his tutor this principle, which he now recalled and made the basis of his procedure ; namely, *that there is no more natural and necessary connection between abstract ideas and the articulate sounds which strike the ear, than there is between the same ideas and the written characters that address themselves to the eye.* Familiar as this truth seems to us at the present day, it was almost universally regarded at that period, as a philosophical heresy ; the strange doctrine being held by the learned, that speech was absolutely indispensable to thought. Confident however of the soundness of his principle, and fully believing that written language might be made the instrument of thought to the deaf and dumb, the Abbe' now turned to the practical questions—How shall they be taught this language ? How shall they be made to understand the significance of written and printed words ? What shall be the interpreter of these words to the mind of the ignorant deaf-mute ? De l'Epee was not long in reaching the conclusion that

their own natural language of signs was the only fit instrument for such a service to the deaf and dumb, and he immediately applied himself to the task of becoming familiar with the signs already in use among them, and of correcting, enlarging and methodizing this language, till it should become as perfect an organ of communication as the nature of the case would allow. Great success attended his efforts in this direction. The interest of the public was excited by the novelty of his method, and he soon found himself at the head of a little company of deaf-mutes; leading them, with a skillful and tender hand, out of their natural darkness into the great light of intellectual and moral truth. To De l'Epee unquestionably belongs the merit of originality in all this procedure. He was wholly unaware that substantially the same method with his own, had already been suggested by Cardan the Italian, Wallis the Englishman and Dalgarno the Scotchman.

The school of De l'Epee was conducted entirely at his own expense, and, as his fortune was not large, he was compelled to practice the most careful economy. Still, he was unwilling to receive pecuniary aid, or to admit to his instructions the deaf and dumb children of wealthy parents. "It is not to the rich," he said, "that I have devoted myself; it is to the poor only. Had it not been for *these*, I should never have attempted the education of the deaf and dumb." The fear of being charged with mercenary motives doubtless led him to refuse the aid of the wealthy, for the bare suspicion of being actuated by such motives, was exceedingly painful to his sensitive mind. One or two anecdotes, introduced at this point, will serve to show how little liable he was to be dazzled by opportunities for personal aggrandizement.

In 1780, the ambassador of the Empress of Russia paid him a visit, to congratulate him upon the success which had followed his exertions, and to offer him valuable presents in the name of that sovereign. "Mr. Ambassador," said the Abbe', "I never receive money, but have the goodness to say to her Majesty that if my labors have seemed to her worthy of any consideration, I ask as an especial favor, that she will send to me from her dominions, some ignorant deaf and dumb child, that I may instruct him."

When Joseph, Emperor of Austria, was in Paris, he sought

out De l' Epee, and expressing his astonishment that a man so useful as he, should be straitened in his operations by the lack of pecuniary means, he offered to bestow upon him the revenues of one of his estates in Austria. To this generous offer the Abbe' replied, "I am now an old man. If your Majesty desires to confer any gift upon the deaf and dumb, it is not my head, already bent toward the grave, that should receive it, but the good work itself. It is worthy of a great prince to preserve whatever is useful to mankind." The Emperor easily divined his wishes, and on his return to Austria, dispatched one of his ecclesiastics to Paris, who, after a course of lectures from De l'Epee, established at Vienna the first national institution for the deaf and dumb.

During the severe winter of 1788, the Abbe', already beginning to feel the infirmities of age, denied himself the comfort of a fire in his apartment, and refused to purchase fuel for this purpose, that he might not exceed the moderate sum which he had fixed upon as the extreme limit of the annual expenditure of his establishment. All the remonstrances of his friends, who were anxious lest this deprivation might injuriously affect his health, were unavailing. His pupils cast themselves at his feet, and with weeping eyes and beseeching hands, earnestly urged him to grant himself this indulgence, if not for his own sake, at least for theirs. He finally yielded to their tears and importunities, but not without great reluctance, and for a long time afterward, he did not cease to reproach himself for his compliance with their wishes. As he looked around upon his little family, he would often mournfully repeat, "My poor children, I have wronged you of a hundred crowns." Such facts as these, demonstrate his self-denying devotion to the cause which he had espoused.

The humble establishment of De l'Epee was situated on the heights of Montmartre in the outskirts of Paris. There, in the midst of his children, as he affectionately named them, and with his whole soul absorbed in plans for their improvement and happiness, he seemed to dwell in an atmosphere of joy which his own benevolence had created. The relation which he sustained to his pupils had more of the father in it, than of master or teacher, and the love which he never ceased to manifest for them in all his actions, drew out in return from their young hearts the warmest expressions of veneration and affection for himself.

These feelings were occasionally manifested in the most striking manner. In the midst of one of his familiar discourses with his children, the Abbe' happened to let fall one day some remark which implied that his own death might be near at hand. The possibility of such a misfortune had never before occurred to their minds, and a sudden cry of anguish testified to the shock which the bare thought had given to their affectionate hearts. They at once pressed around him, as if to guard his person from the blow of death, and with sobs and cries laid hold of his garments, as if they might thus detain him from his last, long journey. Deeply affected by these tokens of their love for him, and with his own tears mingling with theirs, the Abbe' succeeded at last in calming the violence of their grief; and taking advantage of an opportunity so favorable to serious remark, he proceeded to speak to them of death and the retributions of the world to come. He reminded them of the duty of resignation to the will of God. He taught them that the separation which death makes between friends, is not of necessity eternal; that he should go before them to a better life, there to await their coming, and that this reunion in the world above, would never be broken. Softened and subdued by such reflections, their stormy grief sunk into a quiet sadness, and some of them formed the resolution at that moment, of living better lives, that they might thus become more worthy of meeting him hereafter in the home of the blessed.

The limits to which this brief sketch of the Abbe' de l'Epee is necessarily confined, allow us to add but one more incident from his life, to illustrate how completely he identified himself with the interests of the deaf and dumb. The story given below has a certain air of romance about it, but it is nevertheless nothing more than sober, historic truth.* A deaf and dumb boy was found one day wandering in the streets of Paris, and immediately taken to De l'Epee, who received him as the gift of heaven and named him *Theodore*.†

*The facts here recorded were made the basis of a historical play by I. N. Bouilly, entitled *l'Abbe' de l'Epee*, which was acted in Paris with great success, and has been translated into the Dutch, German and English languages.

†For the sake of those who are not familiar with the ancient languages, it may be well to explain that the name Theodore is compounded of two Greek words, which signify, when taken together, *the gift of God*. The old names Theodosius, Theodosia and Theodoret had a similar origin, and from the Latin we have Deodatus, Diodate and Deidamia, all expressing the same idea.

There was something in the appearance of this lad which awakened an unusual interest in the Abbe's mind. His clothes were old and ragged, but his manners were polished, and his personal habits were those of one who had occupied a place in the highest class of society. The thoughts of the good Abbe' were busily at work about his protege. Perhaps in this forsaken child he saw the rightful heir of some great fortune; perhaps the outcast scion of some illustrious family. But whatever his suspicions might be, there was evidently no present method of ascertaining the truth in respect to him. Ignorant of all language, the youth was unable of course, except in the most imperfect manner, to throw any light upon his early history. Years passed on however, and the mind of the young Theodore became more and more developed under the instructions of his master, until he could communicate freely with him, in relation to the events of his boyish life. All his recollections tended to confirm the Abbe' in his first surmise, and with a generous indignation at the wrongs of his Theodore, he determined to spare no effort to restore him to his rightful position. But how was this to be accomplished? The young man was ignorant of the name of his birthplace; he was ignorant even of his own name. He could only say that he had been brought from some distant city; that his rich garments had been taken from him and that, in the rags of a beggar, he had been left alone in the streets of Paris. In these circumstances of doubt and perplexity, the Abbe' adopted a resolution which, to less ardent minds than his own, must have seemed completely quixotic in its benevolence. Age and infirmity prevented him from going in person, as he gladly would have done, on a pilgrimage after the home of his pupil, but he committed him to the charge of his steward and a well instructed deaf-mute named Didier, with orders to visit every city in France, and not to cease from their search until they had gained their object. We cannot follow the three wayfarers in their various wanderings. Enough to say that when all hope of success was nearly gone, they arrived in the environs of the city of Toulouse. Here, the rapidity of Theodore's signs and the emotions displayed upon his countenance, gave proof that he began to recognize the scenes of his childhood. They entered the city, and were passing slowly along the principal streets, when a sudden cry from the deaf

and dumb youth, who had stopped in front of a splendid mansion, announced that his home was found. It was the palace of the Count de Solar. Inquiries were immediately but cautiously made in respect to the Solar family, and they were told that the heir of the title and estate, a deaf and dumb boy, had died some years before at Paris. This was enough to satisfy them, and they returned in haste to report their success. In due time the case was brought before the proper tribunal by the Abbe' de l'Epee and the Duke de Penthièvre, in behalf of the rightful heir, and a judgment was rendered, restoring to Theodore the title and the property. But the affair was destined to afford a new illustration of the "law's delay." An appeal was made by the other party to the Parliament of Paris; the judgment was suspended and the case remained for several years undecided, until, upon the death of the Abbe' and the Duke, the influence of the party in possession prevailed, and the deaf and dumb claimant was pronounced an impostor. The hopes of Theodore thus blasted, life became a burden to him. Anxious only to close it with honor, he joined a regiment of cuirassiers in active service, and in his first battle, charging the enemy with reckless valor, he fell dead upon the field.

The Abbe' de l'Epee died on the twenty-third of December, 1789, at the advanced age of seventy-seven years. His funeral was attended by a deputation from the National Assembly, the Mayor of Paris and all the representatives of the Commune. Two years after his death, the school which he had established and which was so dear to his heart, was adopted by the National Government. It continues to this day, known and honored throughout the civilized world, as the Royal Institution for the Deaf and Dumb at Paris.

EXPRESSION.

BY CHARLES P. TURNER.

THE human mind in portraying its thoughts, feelings and passions, displays its peculiar prerogative by the variety of expressions which characterize them. The purposes of the soul are impressed upon the countenance, often with an energy more forcible than the most powerful language. The aspect of the brute may be wild and ferocious, as in the case of the savage tenant of the forest, or mild and peaceful, as in the domestic animal; but neither in the fury of the one, nor the docility of the other, do we see any thing more than natural instinct, modified by external circumstances. Man alone possesses the distinctive faculty of *expression*. The infant, while yet unable to articulate, often speaks with pleading countenance its desires, which the fond mother well interprets; so also the mute, cut off from the usual medium of communication, seeks to compensate for his infirmity, by *looks* as well as gestures. Signs, however natural, unless accompanied by the corresponding expression of countenance, are to him, literally, a "dumb show." And hence arises an important auxiliary to the instructor. Should he, for example, desire to impart to his pupils the signification of the word *anger*; signs alone, however explicit, could not effect the object; but let the frown darken upon the brow; let the eye flash with assumed rage, and the pantomime is complete; the idea is at once received and permanently fixed.

But expression is not confined simply to the explanation of particular words; it is an indispensable concomitant to the entire sign language. Should the instructor wish to communicate any idea, the pupil observes his motions, and at the same time, watches with close scrutiny every change of expression. Should the subject presented be of a serious or comical nature; the sober, thoughtful cast of countenance on the one hand, and the lively look on the other, prepare his mind for seriousness or amusement: sincerity is quickly perceived; irony is instantly detected. Indeed, so well is this principle understood and practiced in the present system of instruction, that its omission would be considered quite as faulty as the neglect of tone and modulation of voice in the orator. A celebrated instructor once

wishing to test the power of expression in imparting ideas, related the entire story of "the Offering of Isaac," without employing the slightest motion of hand or arm; yet strange as it may seem, so perfectly was his countenance adapted to the ideas which he wished to communicate, that the intelligent portion of his mute observers were immediately enabled to comprehend the narrative. This may be considered literally a *prima facie* method of communication and is indeed a rare instance of consummate skill.

Again, expression not only necessarily accompanies certain signs, but moreover with the same sign, a change of expression may essentially modify its signification. Thus, in the sentence, *I do not know*, given in answer to the question *Shall you go to the city to-day?* and the same reply to the question *Shall you be living a year hence?*—the sign in the former case is accompanied by a look of indecision, or uncertainty, or probability; while in the latter, the countenance is decided, as implying entire ignorance of the future. Degrees of comparison also are appropriately illustrated by grimaces; slight, or more strongly marked, in proportion to the required quantity. Thus for example, let the adjective *large* be compared. The process is as follows: Positive, *large*. The sign; accompanied by a slight swelling of the cheeks and a dilation of the eyes. Comparative, *larger*. Cheeks and eyes still further distended. Superlative, *largest*. Cheeks fully inflated and eyes ready to start from their sockets.

But it is not the intention of the writer to enter into the details of face-making; let it suffice, if its value as an auxiliary to the teacher may have been imperfectly exhibited in this brief sketch. In fine, *expression* is the eloquence of the sign language. Would the orator attempt to interest his audience, he must make use of suitable emphasis; and it matters not how beautiful the diction or how exalted the sentiments may be, if the delivery is frigid and unmeaning. And so with the sign lecturer. His eyes, "the mirrors of the soul," must truthfully reflect his thoughts, and his countenance must beam with animation and interest, or he will fail to enlist the sympathies or command the attention of those before him. Without wishing to detract from the merits of the noble language of signs, we may safely assert, that it owes its main force and beauty to the accompanying power of *expression*.

ON THE NATURAL LANGUAGE OF SIGNS; AND ITS VALUE AND USES IN THE INSTRUCTION OF THE DEAF AND DUMB.

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[CONCLUDED.]

WE have considered, in the preceding number, the origin, universality, and some of the advantages of the natural language of signs originally employed by the deaf and dumb; expanded and improved by themselves and their teachers; and used, more or less, in their social intercourse at the institutions where they are assembled, and in the process of their education. The extent to which these natural signs should be encouraged and made use of in this process, is a question about which there exists considerable diversity of views, especially in Europe, among the various schools, and among teachers whose talents and experience entitle their respective opinions to much weight.

My object is not to discuss this question of *extent*, (though I may touch upon it as I go along,) but to show the intrinsic value, and, indeed, indispensable necessity of the use of natural signs in the education of the deaf and dumb,—to a great degree in the earlier stages of their education, and, in some degree, through the whole course of it. In attempting this, I wish I had time to go, somewhat at length, into the genius of this natural language of signs; to compare it with merely oral language; and to show, as I think I could, its decided superiority over the latter, so far as respects its peculiar adaptation to the mind of childhood and early youth, when objects addressed to the senses, and especially to the sight, have such sway over this mind,—when the expressions of the human countenance, with the general air and manners, attitudes and movements of the body, are so closely scrutinized by the young observer, while he receives, from these sources, some of the deepest and most lasting impressions that are ever made on his intellect and heart,—and when his first understanding of the meaning of words, singly, or in short colloquial phrases, which he hears uttered, depends so much on the unfolding of this meaning by objects, or combinations of objects and circumstances addressed

solely to his eye. The natural language of signs is abundantly capable of either portraying or recalling these objects and circumstances. The life, picture-like delineation, pantomimic spirit, variety, and grace with which this may be done, with the transparent beaming forth of the soul of him who communicates, through the eye, the countenance, the attitudes, movements, and gestures of the body, to the youthful mind that receives the communication, constitute a *visual* language which has a charm for such a mind, and a perspicuity, too, for such a purpose, that merely *oral* language does not possess.

It is greatly to be regretted that much more of this visual language does not accompany the oral, in the domestic circle, and, indeed, in all our social intercourse. Our public speakers often show the want of it, in their unimpassioned looks, frigid, monotonous attitude, and quiescent limbs, even when they are uttering the most eloquent, and soul-stirring thoughts. Would they but *look out* and *act out* these thoughts, as well as speak them, how much greater power their eloquence would have. Why has the Creator furnished us with such an elaborate and wonderful apparatus of nerves and muscles, to subserve the purposes of this visual language; with such an eye and countenance, as variable in their expressions as are all the internal workings of the soul and graphically indicative of them; and with such a versatility of attitude and gesture susceptible of being "known and read of all men,"—thus to supply the deficiencies of our oral intercourse, and to perfect the communion of one soul with another, if we are to make no more use of these things than if we were so many colorless and motionless statues! If this *visual language* were vastly more cultivated than it is, and employed in the early training of children and youth in our families, schools, and other seminaries of learning, we should find its happy results in all the processes of education; on all occasions where the persuasions of eloquence are employed; and in the higher zest which would be given to the enjoyments of social life. As a people, especially in New England, we ought to be sensible of our deficiency in this respect, and labor to remove it. We have latent enthusiasm enough to do this, but we have so long kept it under restraint, as if we were too fearful, or too cautious, to look, move, and act as we think and feel, that we need strong convictions of the judgment

and a course of persevering effort, to break up the inveteracy of the habit. Let us begin in our intercourse with children and youth, and lead them, by our example, to have the soul speak out freely in their looks and movements, and more than half the work will be done.

Most happily for the deaf and dumb, the God of nature has laid a necessity upon them to employ, as soon as they have wants and desires to express, this visual language, and to enlarge and improve it as their wants and desires expand. It is an unwise attempt, which some have made, to endeavor to check their propensity to do this in their childhood, if, indeed, it is possible to check it. It is cruel to try to take from them this spontaneous and ready means of intelligible intercourse, to a great extent, with those around them,—of the development of their intellectual and moral faculties—and of the pleasure which they feel in this constant exercise of their inventive powers, and from the consciousness of being able to overcome, in no small degree, the difficulties of their peculiar condition, and to help raise themselves to the dignity and delight of social existence. I would as soon think of tying the wings of the young lark that is making its first, aspiring essays to fly upward, and soar in the ethereal expanse.

I know it has been maintained, that this natural language of signs, if cultivated in the childhood, and earlier instruction of the deaf-mute, will retard his acquisition of written and printed language; of useful knowledge; and, if he should prove to be capable of acquiring it, (which is far from being the case in the most numerous instances,) of the ability to articulate intelligibly for the purposes of promiscuous conversation, and to understand, by the eye, what is spoken to him by others. But, on the other hand, this visual language, absolutely essential, in some form or other, to taking successfully the first steps of his education, and needed, in a greater or less degree, through the whole course of it, (if wisely used, and kept subordinate when it ought to be,) is an important auxiliary in accomplishing these very objects. It will be used, more or less, by the deaf and dumb themselves, do what you may to prevent it. *It is used*, more or less, in the actual process of instruction, sometimes of design, and sometimes involuntarily, by those who, in theory, decry it the most. As I have already said, the only true question concerning its

value and use, is that of the extent to which it ought to be employed.

The great value of this visual language of natural signs, manifested by the countenance, and the attitudes, movements, and gestures of the body, in the education of the deaf and dumb, will appear, if we consider, as I now propose to do, some of its other uses.

How can the deaf-mute in the family and the school be brought under a wholesome government and discipline without it? Moral influence is the great instrument to be used in this government and discipline. The conscience is to be addressed and enlightened; the right and the wrong to be unfolded and made clear to the mind; a knowledge of those simple truths which affect our character and conduct to be conveyed to him who is, as yet, so ignorant of them. The blessings that attend virtue, and the evils of vice, are to be portrayed. Motives are to be presented. An enlightened self-interest is to be awakened; a laudable ambition to be excited; hope to be enkindled; and, sometimes, fear to be aroused. Nay, the sanctions of religion must be employed to complete the work. For the deaf-mute has his religious susceptibilities, implanted in his moral constitution by the Author of it, as well as other children. To feel and act entirely right, so as to secure the efficacy of a settled principle, and the uniformity of a fixed habit, he must feel and act *religiously*, in view of his relation and responsibility to God, of the sanctions of the divine law, and of the encouragements of the covenant of grace. The Bible, the Saviour, and the retributions of the future world, must be lights to shine upon his soul. He must be taught to pray, to pray in secret to his Father in Heaven, and thus, sensible of his dependence and weakness, to look above for wisdom, strength, and grace to aid him in being and doing right. This moral influence, too, must reach him as a *social*, religious being. He must feel it in common with others of the community to which he belongs. Its effect on us all is greatly enhanced by thus feeling it. Family and social worship, and the services of the sanctuary, bear witness to this truth. What would become of the laws of God, and of the laws of man, of the good order, or even the very existence of society, if men did not come together to bow before their common Lord, and collectively to learn his will, their rela-

tions to him and to each other, and their duty? These principles should be recognized more distinctly, and carried into effect more faithfully than they are, in the education of all our children and youth. They apply with peculiar force to deaf-mutes, and to the schools in which they are gathered. When carried out judiciously, they render the management of such schools comparatively easy and delightful.

This aggregate, moral influence, which I have thus described, cannot be brought to bear upon the youthful mind *without language*, and a language intelligible to such a mind. There must be teacher and learner, one who addresses, and one who is addressed. There must be a suitable medium of communication between these two minds, a common language which both understand. For, let it never be forgotten that, in order to exercise a successful moral influence over the child, in his government and discipline, so as to lead him to do right of choice, and with a hearty good will, his confidence in his guide and governor must be secured. In cultivating this confidence, he must often be *listened to* patiently by the parent and teacher. He will have his questions to ask, his inquiries to make, his doubts and difficulties to state, that he may fully understand and feel what his duty is, and sometimes his excuses and extenuations to give, that he may escape blame when he does not deserve it. Collisions of feeling and of interest will arise between him and his fellows. Rights, on the one side or on the other, have been assailed, or wrongs inflicted. Each of the parties claims the privilege of stating his own case. They must both be heard. Facts must be inquired into, perhaps witnesses called in. Else, impartial and strict justice cannot be done. And if it is not done, confidence is weakened, and sometimes lost, and authority by moral influence paralyzed, or destroyed.

For all these purposes the child must have a language at command, common to him and the teacher, by which to make his thoughts and feelings known. This is indispensable to the exercise of a wholesome government and discipline over him.

In the exercise of this government and discipline, by a moral influence, one other very important thing is to be taken into account. Moral and religious truths, as we have seen, have to be presented by the teacher to the pupil. But the latter is too young to receive and understand these truths under the forms of

abstract propositions. Abstract terms, and those of generalization, are not now level to his capacity. He as yet thinks in particulars. The teacher must go into particulars. He must describe individuals as acting right or wrong; state special cases; draw out detailed circumstances; give facts graphically and minutely delineated, in order to bring out the truths he wishes to present and inculcate, and to offer the motives which will have pertinency and efficacy. By degrees, he can unfold the powers of abstraction and generalization in the child, and be doing his work in a more concise way. But, at first, and indeed for a considerable length of time, he must patiently take the slow, inductive process. It cannot be hurried. To conduct this process, the teacher needs a language, common to him and the child, having graphical, delineating, and descriptive powers, capable of particularizing thought, of giving to it a "local habitation and a name." One prominent defect in the moral and religious training of children and youth, consists in not regarding these very obvious and simple principles of their successful instruction, so as to bring them, intelligently and voluntarily, under an efficacious moral influence. It is, undoubtedly, to meet this case, existing, not only among children and youth, but among thousands of ignorant and undisciplined adult minds, that so much of the Bible abounds with the detailed facts of biography and history; with circumstantial descriptions; with the results for good or evil, of human conduct; with living examples; and with simple and touching parables.

We see, then, for these various and conclusive reasons, the necessity of a *common language*, adequate to the exigencies of the case, to be employed by the teacher, and the deaf-mute, in order that a wholesome government and discipline may be exercised over him, through a moral influence.

Where shall we find this language, or must we go to work and create one for the purpose? The deaf-mute cannot hear what you say to him. He can *see* the motions of your lips, and organs of speech, more or less distinctly, when you utter words. But it is a long and laborious process, even in the comparatively few cases of complete success, to teach him to discriminate accurately between the various motions of the organs of speech, and so to notice their combinations, as to know the words which are intended to be uttered,—words, too, which are useless for

the purpose of intercommunication until their meaning has been explained to him. To do this, and to teach him the proper combinations of words, so as to be able to impart the most simple kind of moral and religious instruction, is, also, another long and laborious process,—while, at the same time, I do not hesitate to say, without fear of contradiction, that neither of these processes can be successfully carried on unless resort is had to natural signs.

Then to make this language of intercommunication complete, as we have already seen, for the purposes of government and discipline, the deaf-mute must be able to convey his thoughts and feelings to the teacher. Shall he be fitted to do this by being taught how to articulate intelligibly, without the ear to guide him? You have another long and laborious process to go through, before, even in the few successful cases, he can have a sufficient stock of words which he understands, and be able to form their proper combinations, in order to furnish him with an adequate medium for thus conveying his thoughts and feelings. Nor can *this* process be carried on, as it ought to be, without the use of natural signs.

Similar difficulties must arise in the use of the manual alphabet for spelling words on the fingers, or in presenting written or printed words to the eye of the deaf-mute; though it is true that these difficulties will principally consist in teaching him the meaning of these words, and their combinations, to such an extent as to furnish the means of a free intercommunication between him and the teacher. And here, again, natural signs have their great value and necessary uses.

Bear in mind, too, that this common language should be one by which, as has been shown, the deaf-mute can intelligibly conduct his private devotions, and join in social religious exercises with his fellow-pupils. Otherwise, one very important means of their proper government and discipline, is wanting.

Now even admitting, what I yet believe to be impracticable, that, after very long and laborious processes, a sufficient command of language can be obtained by the deaf-mute, in one or the other of these ways that have been mentioned, for the various purposes of his government and discipline by moral influence, and without the use at all of natural signs, still great and needless evils must accrue from such a course. A consider-

able time must elapse, two or three years,—in not a few cases more, before the object can, in a good degree, be accomplished. In the meanwhile, the teacher and pupil are, at first, quite destitute of, and, all along, sadly deficient in an adequate medium of intercommunication. Under such embarrassments, is there not a better way, seasonably, intelligibly, and effectually, to cultivate the moral faculties of the deaf-mute, bring him under a wholesome moral influence, and train him in the right way ; to furnish a due preparation of his mind and heart to engage in his own private devotions, and to enjoy the privilege of social religious exercises and instruction with his fellow-pupils ; and to secure a judicious government and discipline in the institutions intended for his benefit ?

The God of Nature and of Providence has kindly furnished the means of doing this. The deaf-mute has already spontaneously used, in its elementary features, before he comes to the school, that natural language of signs, which, improved by the skill of teachers, and current, as a medium of social intercourse, among the pupils at such schools, is adequate to the exigency. As we have seen, in the preceding number, he easily and quickly becomes acquainted with this improved language by his constant, familiar intercommunication with the teachers and his fellow-pupils. By means of it his government and discipline, through a kind moral influence, can at once be begun ; for he has a language common to him and his teacher. Every day he is improving in this language ; and this medium of moral influence is rapidly enlarging. His mind becomes more and more enlightened ; his conscience more and more easily addressed ; his heart more and more prepared to be accessible to the simple truths and precepts of the Word of God. The affecting contents of that Word are gradually unfolded to him. He recognizes his relation to God and to his fellow men. He learns much of the divine character, and of his own obligations and duties. At length, he is made to understand, like a child, indeed, but yet to understand the way of salvation through Jesus Christ. If he has the disposition to pray, he has a simple, beautiful language of his own, in which to address his Father in Heaven. He comes, every morning and evening, with his associates, to be instructed from the Word of God, and to unite with this silent assembly, through the medium of natural signs,

employed for both these purposes, by the teacher, in a most expressive and touching mode of worship before the throne of Grace. On the Sabbath, he enjoys its sacred privileges. The moral influence of the government and discipline of the institution over the objects of its care, is thus secured, and rendered permanently efficient, through the medium of the language of natural signs, much, *very much sooner*, and with vastly more success, than it could be obtained in any other way, if, indeed, it could be obtained at all, to any effectual purpose, without the use of this language.

Some, while reading these remarks, may hesitate, and have a shade of skepticism pass over their minds, with regard to the competency of the natural language of signs thus to accomplish the various objects which have been mentioned, in the moral and religious training of the deaf-mute, and in his government and discipline. This language may seem to them so simple ; so limited, in its narrow range, to the delineation and description of merely *sensible* things ; so barren of all modes of expressing what lies, beyond the province of sense, within the human mind and heart, and in the spiritual world, as to lead them to doubt very much what the writer has said about its efficacy in these respects, and to attribute his descriptions of its genius and power to the ardor of a professional enthusiasm.

He pleads guilty, if needs be, to the charge of this enthusiasm ;—though, mellowed, as it is, by advancing years, and the lapse of a considerable portion of time since the vigor of his manhood was devoted to the instruction of the deaf and dumb, and writing, as he does, with the retrospective soberness of one who retraces, in a quiet resting place, the difficulties and perplexities, as well as facilities of a journey long ago taken, his convictions are as strong as they ever were, that the deaf and dumb are themselves the original sources of the fundamental processes, so far as language is concerned, of conducting their education, and that, in this case, as well as in all others which relate to education generally, it is the part of wisdom to find the path which nature points out, and to follow it. Experience, philosophy, and art may, often, do a great deal to remove some of the roughnesses of this path, to make it more smooth and straight, more easily and expeditiously to be trod, more pleasant and delightful, but it will not do to quit it, else those whom

you would lead in the way of knowledge, of truth, and of duty, will follow on with irksome and reluctant steps, if, indeed, they follow at all, except as the blind do when they are led by the blind, to incur the risk, every moment, of some difficulty or danger.

But this natural language of signs, comprising the various modes which the God of Nature has provided for one soul to hold communion with another, through the eye and countenance, the attitudes, movements, and gestures of the body, is, by no means so limited in its powers and range, as it might appear to be to him who has given it only a cursory attention, and who has not watched its practical applications and results.

In what relates to the expression of passion and emotion, and of all the finer and stronger sentiments of the heart, this language is eminently appropriate and copious. Here, without it, oral language utterly fails ; while *it* alone, without oral language, often overwhelms us with wonder by its mysterious power. In this province its power, probably, will be denied by none. But the expression of the passions, emotions, and sentiments, constitutes no small part of that *common language* which, as we have seen, both the deaf-mute and his teacher must possess, in order that his moral and religious training may be properly conducted, and a wholesome government and discipline over him, be secured. How can he be taught the necessity and the mode of controlling, directing, and, at times, subduing the risings and movements of *this sensitive part* of his moral constitution, unless his attention is turned to the varieties, character, and results of its operations ? How shall he be taught, for instance, that anger, within certain limits, is sometimes justifiable, while, at other times, it has no redeeming quality, but is utterly unjustifiable and wrong, unless this feeling is brought before his cognizance, and its nature and effects described. In this, as in other similar cases, the natural language of signs furnishes the only thorough and successful mode of doing this. Its necessity and value will be fully manifest, if we consider what an important part of the moral and religious training of children and youth, consists in leading them to bring their passions, emotions, and sentiments under the sway of conscience, enlightened by the Word of God. In one word, *the heart* is the principal thing which we must aim to reach in the education of the deaf-

mute, as well as of other children; and the heart claims as its peculiar and appropriate language, that of the eye and countenance, of the attitudes, movements, and gestures of the body.

The teacher of the deaf and dumb must have the use of this language, not only to convey command and precept, but to enforce both, by the power of a living example. He wishes to train aright the passions, emotions, and sentiments of those entrusted to his care. He should strive to be their model. But this model must not be a statue. He must look, act, move, and demean himself, at all times, in such ways as to let it be seen that his is a soul of rectitude, purity, and benevolence, swayed by love to God, and love to man,—self-denying, patient, kind, and forbearing, and yet firm, not only in obeying himself the right, but, in the exercise of a lawful authority, requiring others to obey it. His eye, his countenance, his whole air and manner, should be the spontaneous *outward* manifestations of these *inward* feelings. The clearness and spirit of such manifestations, depend greatly on the naturalness, the ease, and vivacity with which his whole physical man responds to the inner man of the heart. If he does not appreciate the value of the natural language of signs, if he does not cherish and cultivate it to the highest degree of force, beauty, and grace which it is possible for him to reach, he has not before him the true standard of what a thoroughly qualified teacher of the deaf and dumb should aspire to be. He may speak to them on his lips or fingers, or address them on his black-board, or slate; helping himself out, perhaps, with some signs and gestures, lacking life, clearness, and grace, and with an unmoved and unmoving countenance, but he is not the one to succeed as a guide and example in conducting their moral and religious education, or in exercising a wholesome paternal government and discipline over them. Neither is he qualified to conduct, in any good degree as they ought to be conducted, the other processes of their education.

It would be interesting to inquire, how far these principles apply to the teachers of children and youth who are in possession of all their faculties. Did time permit, I would attempt to show that they do thus apply with peculiar force.

But something more, it will be said, is necessary, in the training and governing of the deaf-mute, than that the common language between him and his teacher should be sufficiently com-

plete so far as the passions, emotions, and sentiments are concerned. We have been told, it will be added, that the teacher must go into particulars ; that individuals must be described ; cases stated ; circumstances drawn out in detail ; facts graphically and minutely delineated ; the biography, history, and parables of the Scriptures, and even its simple doctrines, and practical precepts presented to the mind of the pupil, and that he must be prepared, too, to engage in private and social religious exercises. Is the natural language of signs sufficient for these things ? Let us see.

So far as objects, motions, or actions addressed to the senses are concerned, this language, in its improved state, is superior in accuracy and force of delineation to that in which words spelt on the fingers, spoken, written, or printed, are employed. These words consist of arbitrary marks, or sounds, which when put together in a certain order, *it is agreed* shall have a certain meaning. How do children originally acquire the meaning of these words ? Does the shape or sound of the word convey its meaning ? Not at all. How, then, is its meaning acquired ? By the presence of the object, motion, or action which the word denotes, addressed to some one of the senses of the child, when the word is offered to his notice,—or by some occurring event in nature, or in common life ; by some circumstance, some attitude, sign, or gesture, some expression of countenance, which singly or together, unfold the meaning. Here you must always go back as the starting point ; though, when the meanings of a certain number of words are thus acquired, they may be employed, doubtless, to recall objects which are not at the time addressed to the senses, or even to describe new ones. Yet the *elements* of these processes must always be found in things which have once been present to the senses of the child.

Now even if the natural language of signs were as arbitrary as that of words, there is no reason why it should not be as adequate as that is to the purposes under consideration. If a certain sign made with the hands is agreed upon, always to denote *a book*, why is not the sign as definite and as available, as the letters *b o o k*, uttered from the mouth, spelt on the fingers, or written or printed ? But this language is far from being an arbitrary one. In its original features, the deaf-mute copies na-

ture in forming it,—the shapes, sizes, properties, uses, motions, in fine, the characteristics, addressed to some one of his senses, or sensations, of the *external* objects around him. And, with regard to his *internal* thoughts, desires, passions, emotions, or sentiments, he just lets them show themselves out, (in accordance with the mysterious laws of the union of mind and body, and of the action and re-action of the one upon the other,) spontaneously and freely, through his eye and countenance, and the attitudes, movements, and gestures of his muscular system. As he uses it, it is a picture-like and symbolical language, calling up the objects and ideas which it is designed to denote, in a portraying and suggestive way, which no oral, written, or printed language can do. It admits of great accuracy and vividness of description, and its simple signs are susceptible of permutations and combinations, which give it a significancy, copiousness, and fluency admirably adapted to the purposes of narrative, and of moral and religious instruction, enlarged and improved as it has been by the efforts of genius and skill, and yet preserving, except in a degree scarcely worth being mentioned, its original picture-like and symbolical character.

It is true that the genius of this natural language of signs is most favorable to the presentation of truth by the gradual, inductive process, and admits, scarcely at all, of exhibiting it in its forms of abstraction and generalization. But so much the better for the purpose for which it is used, the instruction and moral training of minds that need to have abstract and general truths analyzed, reduced to their simple elements, and thus made clear to their intellect, and effective on their heart.

As the deaf-mute advances in knowledge, and in his acquaintance with written and printed language, it is, doubtless, important to employ terms of abstraction and generalization in his moral training, and to make less use of the natural language of signs; but even this should be done with care, while this very language, for the most part, furnishes the best means of explaining these terms. Simplicity and perspicuity of conception, even when compelled to express itself in particulars, and in the language of childhood, and of unlettered minds, is of vastly more value than the half-formed and vague notions which, clothed in elevated and imposing terms, sometimes, indeed, chime on the

ear, and excite admiration by their pompous swell, but effect nothing in the way of making men wiser and better.

That the natural language of signs has these characteristics and capabilities; that it is the very language which the deaf-mute continually needs for the purposes of private and social devotion, and for the reception, certainly in all the earlier stages of his education, of moral and religious truth; and that it is indispensable in the government and discipline of persons in his condition, the experience of a long course of years in the Asylum at Hartford for their benefit, most abundantly testifies.

In conclusion, the writer would urge upon the parents and friends of the deaf and dumb, in view of the remarks which he has made, to encourage the child who suffers such a privation, to make his thoughts and feelings known, as early and as fully as possible, through the medium of natural signs,—and to acquire themselves, with the other members of the family, the use of this language, that the intercommunication between them and the child may be an intelligible and pleasant one. It will certainly be so to the deaf-mute, and will become more and more so to those who are thus learning it from him, as they perceive, from day to day, its power, its beauty, and its practical uses. Instead of throwing obstacles in the way of the future progress of his education at the institution to which he may be sent, it will prove, as we have seen, highly auxiliary to this progress; while, whether at home, or at the school, it is an indispensable means of his moral training, and his judicious government and discipline.

The instructors, too, of the deaf and dumb, if the principles and views that have been advanced are correct, should appreciate the great importance of being masters of the natural language of signs,—of excelling in this language; of being able to make delineating and descriptive signs with graphical and picture-like accuracy; of acquiring the power to have the inmost workings of their souls,—their various thoughts and feelings, with their fainter and stronger shades of distinctive character,—*beam out* through the eye, countenance, attitude, movement, and gesture; and of doing all this with spirit, grace, and fluency, and for the love of doing it.

The labor is not small, indeed, that must be undergone, in order to possess these indispensable qualifications of an accom-

plished instructor of the deaf and dumb. To acquire them, the new and inexperienced teacher must consent, carefully and perseveringly, to take lesson after lesson of the older teacher who is a proficient in this language; while the older teacher must have the patience to give these lessons. For, the language of natural signs is not to be learned from books. It cannot be delineated in pictures, or printed on paper. It must be learned, in a great degree, from the living, looking, acting model. Some of the finest models, for such a purpose, are found among the originators of this language, the deaf and dumb. The peculiarities of their mind and character, and the genius of that singularly beautiful and impressive language which nature has taught them, should be the constant study of those whose beneficent calling it is to elevate them in the scale of intellectual, social, and moral existence; to fit them for usefulness and respectability in this life, and for happiness in that which is to come.

THE AMERICAN ASYLUM.

BY LEWIS WELD.

[Concluded.]

We have previously mentioned that one of our chief reasons for giving a somewhat minute detail of incidents connected with the establishment and progress of the Asylum, was to gratify many of its former pupils. With this object still in view, we now proceed with our statements from April, 1818, the commencement of the second year of the school. The interest excited by its obvious success during the first year, was constantly extending. Applications for the admission of pupils were so pressing that although a second assistant teacher had been employed the preceding December, two more now became necessary, who entered upon their duties in the month of May. The facts which increased intercourse with the friends of the deaf and dumb brought to light, in regard to the inability of their parents and guardians, in many cases, to be at the whole expense of their education, as well as in regard to their number,

especially in New England, seemed to demand an effort to enlarge, if possible, the ability of the Asylum to become the dispenser of charitable aid to its pupils. The means, however, of supporting the current expenses of the establishment, were so limited that, besides the aid of annual subscribers, the liberal contributions of churches in Connecticut, and of individuals in various parts of the country, it became necessary to employ an agent to appeal to the benevolent in neighboring states, for assistance in supplying its immediate wants. This was done, and gratifying proof was afforded by the result, of the strong hold the cause had already taken on the sympathies of the Christian public.

It should here be mentioned, that in October, 1816, a few months after the incorporation of the Asylum (which was nearly a year before it went into operation) the legislature of Connecticut made it the generous grant of \$5000, without any condition as to the particular appropriation of the money. This act of the legislature was most serviceable and encouraging; and it is remarkable as being the first legislative act in aid of such an object in our country:—and still farther, as having been made before any other than probable evidence of success in educating deaf-mutes, had been, or could have been presented to that honorable body, for the sufficient reason, that no educated deaf and dumb person had ever been seen in the state. This sum, \$5000, was afterwards expended by the Asylum in educating indigent pupils of the state.

Notwithstanding the poverty of the institution, the directors were satisfied of the practicability of their undertaking in itself, and hopeful of public support; and foreseeing that land and buildings to be exclusively devoted to the use of the Asylum, would soon be indispensable to its prosperity, they resolved to venture on the important measure of procuring such property. Accordingly in July of this year they succeeded after careful inquiry, in the purchase of the Scarborough estate, a most eligible spot, half a mile west from the centre of the city. It consisted of about seven acres of land, a dwelling house and stables; and the terms were so favorable, that with a strong faith in the goodness of their cause, the directors would yield to no discouragement in its prosecution, though incurring a considerable debt.

The state of affairs then in the autumn of 1818, was as fol-

lows. The Asylum contained between fifty and sixty pupils, under the care of a principal, one experienced instructor, and three others, who though teachers were also learners, receiving daily instruction to qualify them for their novel undertaking. Besides these, there were a superintendent and his wife, who had the charge of providing for the daily wants of the household, and the special care of the pupils when out of school. The salaries of officers, the rents of the buildings used, and the various other expenses of the institution, were poorly met by the receipts on behalf of the pupils. A debt of \$8000 had just been contracted and applications for charitable aid in the support of pupils were often and urgently made. At this juncture, an idea was revived which had been suggested the previous year: namely, that of applying to the general government of the United States for a grant of money or of land. It was urged that as the Asylum had been established on the plan of a general institution, as it was disposed to extend its benefits impartially to all parts of the Union, and had already received pupils from ten different states, and as one large and well endowed institution would probably be quite sufficient for the whole country during a long period, such an application would be proper in itself, and might possibly be successful. It was also urged that as in process of time* other institutions might arise, it would be desirable for this to be able to aid them with the means of instruction, and thus secure uniformity of system and friendly intercourse among all who might engage in such a benevolent enterprise.

The opinion that one institution for the deaf and dumb would be sufficient for the whole country, seems now almost ludicrous. But as stated before, the directors judged in view of the best light they had, and this gave them no adequate idea of the extent of the evil they were trying to mitigate. No census embracing the deaf and dumb had then been taken in this country, and none was known to have been taken in Europe, and the public mind had not been extensively turned to the subject beyond the boundaries of our own little state. Besides, the population of the country has nearly if not quite doubled since

* A small school, which has since grown into the very respectable and flourishing institution of the state of New York, had been opened a few months before by the gentleman who had for the first year been employed as the superintendent or steward of this Asylum.

that day, including of course a proportionate increase of deaf-mutes.

In view then of these various considerations, the directors on the 25th of January, 1819, voted, "That the Honorable Nathaniel Terry and the Honorable Thomas S. Williams be authorized and requested to present a petition, either jointly or severally, to the Congress of the United States, praying for a grant of money or lands, for the benefit of this institution." This act of the board of directors may be regarded as the great measure which, under the ordering of a beneficent providence, has conferred upon the Asylum almost all its means of extensive usefulness; and has given an elevation and dignity to the object of deaf-mute education in our country, which with God's blessing will never be lost. It was this act which led to the appropriation on the part of the National Legislature, of a township of wild land, consisting of more than 23,000 acres, in answer to the petition offered by the gentlemen above named. Messrs. Terry and Williams were aided, however, in the procuring of the grant, by the Honorable Timothy Pitkin and their other colleagues from Connecticut, and by many other influential and philanthropic members of both Houses of Congress: prominent among whom was the Honorable Henry Clay, then the Speaker of the House of Representatives.

The following vote of the board of directors was passed on the 19th of March, 1819, from which we may learn with what promptitude the petition to Congress had been acted on. "Voted unanimously, that the board recognize with grateful acknowledgments the munificent grant made to this institution by the Congress of the United States, and present their most cordial thanks to the Honorable Mr. Terry and the Honorable Mr. Williams, for their zealous and successful exertions to effect this desirable object."

Though from the nature of the case no pecuniary benefit could be immediately derived from the grant of lands, still the sure prospect of such a result removed all the embarrassments which the poverty of the institution and its state of dependence had previously thrown around it. Its credit was now established, and its permanence felt to be undoubted. The board proceeded within a week from this time to take measures for the construction of suitable buildings on the estate they had

purchased, and to adopt other means for enlarging the operations and extending the usefulness of the Asylum. Among these was an affirmative answer to the inquiry, made by the government of Massachusetts, whether indigent deaf and dumb youth belonging to that commonwealth, and selected as its beneficiaries, could be received as pupils. This was another very gratifying step in the progress of the Asylum. From its commencement, philanthropists in Massachusetts had regarded its objects with favor, and many of them had aided it with liberal contributions. Their interest on the subject had led to inquiry as to the number and circumstances of the deaf and dumb among themselves, and now the government, in the true paternal spirit which has ever distinguished that enlightened state, was prepared to take the place of parents, for a time, to the indigent deaf and dumb of its population.

In the autumn of this year a class of twenty pupils, selected and provided for by Massachusetts, was received to the institution, on terms as favorable as could then be made, and thus a precedent was established, which has since been followed by the other states of New England and two southern states, in reference to this institution, and by a majority of the remaining states of the confederacy, in reference to institutions since established.

Before the close of the year, the subject of "locating" the lands granted by Congress, and taking measures to effect sales of portions of them, had occupied the earnest attention of the directors; and preliminary arrangements having been made with officers of the General Government, an agent was sought to whom a matter of so much consequence to the Asylum and to the cause of benevolence might be safely entrusted. The individual selected as agent was the late William Ely, Esquire, of Hartford, a gentleman of talents, of practical skill, and of the best qualifications in all respects for the trust. He devoted himself for many months, including large portions of several years, first in the selection of lands and securing them by the necessary legal instruments to the institution, and then in making sale of such parts of them as were first in demand in the then new state of Alabama, where they were all situated. Indeed, Mr. Ely continued his agency till the lands were mostly disposed of, and then became the commissioner for the man-

agement of the fund he had been so instrumental in securing ; in which service he continued till near the close of life. Few, it is believed, could have managed so difficult and complicated a business with equal skill and success, and none with higher integrity.

This was the origin of the Asylum fund, the chief source under God of the past and present usefulness of the institution ; enabling its managers to receive all entrusted to their care at about half the actual cost of their education : so that every pupil is in fact a beneficiary of the fund. The present commissioner of the fund is the Honorable Seth Terry, who succeeded Mr. Ely in 1839. From him we learn that the value of the lands, buildings and personal property of the Asylum is estimated at \$56,300, and that its stocks, bonds and mortgages, yielding from six to eight per cent., amount to \$221,800 ; making an aggregate of \$278,100. It is proper to add, that the prosperity of the fund under its present manager, has been fully preserved, all its unsettled affairs have been arranged, and it is now consolidated, productive, and believed to be as safe as any such property can be made in the United States. It is consecrated by a solemn act of the board of directors to the benefit of the deaf and dumb of our common country, who may resort to the American Asylum for education.

We have now given incidentally the reasons for the substitution of the present, instead of the original name of the Asylum, as previously promised, and may add that its guardians have no less disposition than heretofore to continue it a truly American institution.

The next event of special interest in our history was the completion, occupation and dedication of the principal building of the Asylum. The service of dedication took place on the 22d of May 1821, and was in accordance with that spirit of dependence on God which led the projectors of the institution unitedly to seek his blessing even in their earliest meetings, and which had afterwards caused the board, in one or more seasons of difficulty, to appoint a special meeting for this object, at which clergymen of the city were invited to conduct the exercises. The directors had ever regarded their enterprise as one of piety and Christian charity. They were acting for the benefit of persons whose condition of intellectual and moral darkness ex-

cluded them, like the heathen, from the hopes, the consolations, the knowledge even of Christianity ; and seeing the benign influence which religious truth had already exerted upon their pupils, mindful of the striking providences which in so short a time had given them, as an institution, not only a name, but a local habitation and means of usefulness which promised increase and permanency, they gratefully dedicated the institution to Almighty God. The resolution appointing this interesting service, was in the following words :

“Whereas an edifice has lately been erected by this institution and is now ready for the reception of its pupils, and in pursuance of the humane and pious design of the founders of the Asylum the directors have constructed it not only to promote the improvement of the pupils in human and divine knowledge, but have also designed it as a sanctuary where they may worship God, for these reasons and because the donors and friends of this institution have cause to praise Him for having so prospered their undertakings as to enable them to build so spacious and goodly an edifice, as also generally for His smiles upon the institution, the directors resolve to meet and to invite the members of the corporation and their fellow citizens to meet at said house on the 22d day of May next at 2 o'clock P. M., and there dedicate said house to Almighty God, and in solemn and devout acts of worship to record His goodness and supplicate His blessing upon this infant seminary.”

In tracing down our annals we find that the next event of special interest occurred in January 1825. This was the assembling of Commissioners* from the states of Massachusetts, New Hampshire, Vermont, and Maine, for the purpose of digesting a plan in concert with the Board, for the reception of pupils into the Asylum as beneficiaries of those states. Before this, however, experiments which had been made at intervals for several years, for the introduction of mechanical employments among the pupils, had resulted in the systematic

* The commissioners appointed by Massachusetts were the Hon. James Fowler, and the Hon. John Mills.

By New Hampshire, Salma Hale, Esq., and the Rev. Jonathan Nye.

By Vermont, the Hon. Horace Everett, the Hon. Chauncey Langdon, and the Hon. Aaron Leland.

By Maine, the Hon. Prentiss Mellen, and the Hon. Peleg Sprague.

organization and establishment of a working department, in which all the pupils of suitable age and under favorable circumstances were to be employed for about three or four hours daily, in some trade or common occupation that might prepare them to gain a livelihood on leaving the Asylum. This was a measure of much importance, and its results ever since have shown it to be very conducive to the welfare of the pupils. Among other changes and events of minor importance which occurred between the close of the year 1818 and the beginning of 1825, we will barely notice the sale of the lands in Alabama; the resignation of two assistant teachers from ill health and the appointment of others to fill their places and supply the demand occasioned by the increase of pupils; the removal of another in 1822 to take charge of a new institution in Philadelphia; the admission of a gentleman from Ohio, and another from Kentucky to qualify themselves as teachers in those states; and a new provision for the care of the household, involving the resignation of the superintendent and the appointment of a steward and matron for that department. Similar changes take place in all similar establishments, and have a local and temporary interest, but to mention those at large which have occurred among us, would quite transcend our limits.

In returning to the subject of the commissioners, we give the following extracts from the report of the directors published in May, 1825, and a copy of the resolutions adopted by them as the result of their conferences with the commissioners.

“In the month of January last, commissioners appointed by the States of Massachusetts, New Hampshire, Vermont and Maine, met, in Hartford, to inquire into the state of the Asylum, as it respects its funds, and the instruction, treatment, and employment of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb who might be sent to the Asylum by those states, could be received.

“It will be recollected by those who are familiar with the history and progress of the Asylum, that, very soon after its establishment, the state of Massachusetts, without any solicitation on the part of the directors, entered into an arrangement with them, and made provision for the support and education of a number of her indigent deaf and dumb at the Asylum, for a succession of years, the term of which is not

yet expired. This took place before Maine became a distinct state.

“The example of Massachusetts was afterwards followed by New Hampshire, which, to this time, has continued to make an annual appropriation for the maintenance of a certain number of pupils at the Asylum.

“The state of Vermont had the subject of providing some means for the education of her deaf and dumb under consideration; an agent appointed by the governor to collect information, had visited the Asylum, and some correspondence, afterwards, between him and its officers, had taken place.

“The state of Maine, too, had had communications with the officers of the Asylum on the same subject.

“Under these circumstances, and, especially as the legislature of Massachusetts, at its session in June, 1824, had appointed commissioners to confer with the government of the Asylum at Hartford, and ascertain on what terms, pupils from that state could be received, the directors thought, that their correspondence and negotiations with these several states, could be brought to the most speedy and satisfactory result, by each of them sending commissioners, to assemble at Hartford, at the same time, and confer with the directors on the subject.

“This course, therefore, was proposed to those states, and on their part, most readily adopted.

“At the conference which took place between the commissioners and the directors, a full exposition was made of the condition of the Asylum, its management, its funds, its resources, its expenditures, and its prospects.

“The deliberations and proceedings were marked with the most entire reciprocal confidence, and the effects that are likely to follow we cannot but consider as highly auspicious to the general interests of the deaf and dumb.

“The terms proposed to the above mentioned states, and, also, to any other in the Union which may see fit to make provision for their indigent deaf and dumb, at the Asylum, and also to indigent individuals, will be seen from the copy of the proceedings of the board of directors, on the subject, annexed to this report.

“We think we are perfectly safe in saying, that after a very

minute and full investigation, the commissioners were satisfied that the terms proposed by the Asylum were such as would enable it *to do the most good, and in the most effectual way, to the deaf and dumb of our common country.*

*On this principle the directors of the Asylum have ever acted, and will still continue to act; deeming it their sacred duty, as they are chiefly indebted for their funds to the munificence of the General Government, so to manage their resources, and conduct the institution placed under their care, that its benefits may be communicated in the most equal and impartial manner to every state in the Union that may wish to participate in them."

"At a meeting of the directors of the American Asylum, at Hartford, for the education and instruction of the deaf and dumb, held at Bennett's hotel, on Thursday, Jan. 27, 1825; a quorum present—Hon. Nathaniel Terry in the chair:—

"The committee appointed to confer with commissioners from the states of Massachusetts, New Hampshire, Vermont, and Maine, made a report, as on file; whereupon the following preamble and resolutions were adopted:—

"Whereas, the states of Massachusetts, New Hampshire, Vermont and Maine, have sent commissioners to examine into the state and condition of this institution, as it respects its funds, and the instruction, treatment, and employment, of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb, who may be sent to the Asylum by those states, will be received,—Now, therefore, it is hereby

"*Resolved*, That we will receive the deaf and dumb who may be sent to the Asylum by the states aforesaid respectively, or such of them as shall agree to our proposals, for the sum of one hundred and fifteen dollars per annum for each pupil, and for that sum to furnish such pupils with instruction,

* In the course of their deliberations with the commissioners, the directors proposed that, in view of all the facts thus laid before them, they should fix the sum at which the Asylum might safely engage to receive beneficiaries from the states they represented. This proposal was declined by the commissioners, but when the sum of \$115 per annum was proposed on the part of the Asylum, they frankly acknowledged that it was less than they themselves should have thought proper to suggest.

board, washing and lodging, and stationery for the school rooms, and to teach them mechanic trades, as is hereinafter specified; and that the sum aforesaid shall be varied from year to year, as the state of the funds shall warrant—such sum to be fixed by the directors at the commencement of each year, and to continue for one year; the year to commence on the last Wednesday of May; the money to be paid in advance, semi-annually. And further

“*Resolved*, That the board of directors will act in future, as they have done heretofore, upon the principle of making the charity with which they are intrusted, as extensively useful as possible; and for that purpose to expend all that they have a right by law to expend, (the product of their fund,) and to distribute it with an impartial hand, extending its benefits equally, not only to the states aforesaid, but to all other states in the Union, who may send their deaf and dumb to the Asylum, upon the terms and conditions contained in this resolution—also to indigent individuals; so that as our fund increases, (as we may reasonably expect will be the case,) the sum to be received as aforesaid, for instruction, &c. will be lessened from time to time, always calculating to expend, during the year, the income of the year, after reserving such sum as the directors shall deem meet, for contingent and unforeseen expenses. And further

“*Resolved*, That whereas it is considered important that the deaf and dumb should be instructed in some useful art or trade, whereby they may be enabled to support themselves by their labor, after having received their education, and therefore they will be considered subject to the direction of the institution, who are to use their discretion in this respect, unless directions shall otherwise be given by the state, parent, or guardian, who shall have sent them; and they will be taught such arts or trades as shall be taught at the Asylum, and such as shall be deemed suitable and proper for them respectively.

“And whereas it is necessary, not only for the good of the pupils, but for the convenience of the Asylum, that every pupil should continue at least four years, that being the least time in which they can acquire, even an ordinary education:

“*Resolved*, That it is expected, as a general rule, that no one will be placed here for a less term than four years.

"It is understood, that the privilege of participating in the funds, in common with other states accepting these propositions, and of indigent individuals, is to be considered as permanent.

"Passed, NATHANIEL TERRY, *President.*

"A true copy,

"Attest, D. P. HOPKINS, *Clerk.*"

The reports of the commissioners to their respective legislatures were favorable and led to the acceptance of the offers of the Asylum, and the requisite appropriations for the education of indigent deaf and dumb youth of those states were made and have been continued to the present day. The terms, however, on which pupils are received, have been still farther reduced, so that since 1834 the charge for the tuition, board, &c., of each, has been but one hundred dollars a year, though the average cost of each to the institution has far exceeded that sum. The directors are thus continually redeeming the pledge given to the commissioners, to extend the benefits of their fund impartially to all who send them pupils. The annual charge for a pupil was at first \$200, then \$150, then \$115, and then as above stated, \$100 per annum.

Between the years 1825 and 1830, the number of pupils varied from about 70 to 140, and changes occurred among the instructors, by additions to their number as the wants of the school required, and by the resignation of one from ill health. The prosperity of the Asylum, the evidence of public confidence in its character and of general satisfaction with its results were sources of high gratification to its friends. Still there was one source of special anxiety in the failing health of the principal, the Rev. Mr. Gallaudet. The duties of his station increased with the increase of the school and though he possessed the strongest attachment for an institution and a cause, both of which owed their success and prosperity in an eminent degree to his efforts, and towards which he had from the first sustained an almost paternal relation, still a sense of duty to himself, his family, and, in his own view, to the institution, demanded his resignation. This he accordingly tendered to the board, and it was accepted on the 22d of April, 1830; on the condition that he should continue the discharge of his general duties till the vacancy in the office could be supplied. This was done in the

autumn of that year by the appointment of the writer of this article, who joined the institution as principal on the first of November. His former connexion with the school, as an assistant teacher, commenced with its second year, he continued in this situation four and a half years, and had been the principal of the Pennsylvania Institution at Philadelphia, for nearly eight years. He had therefore been somewhat longer engaged as an instructor of the deaf and dumb, than any one connected with the then existing institutions, excepting Messrs. Gallaudet and Clerc. At this time there were about 120 pupils in the Asylum under the care of a principal and nine assistants, four of whom were deaf and dumb and three of them former pupils of the school. There were besides a steward and matron; the former of whom was also one of the teachers, and two masters of work-shops.

But another change occurred soon after the retirement of Mr. Gallaudet, which had not been so long anticipated. This was the resignation of Mr. and Mrs. Peet, which took place in January, 1831, Mr. Peet having accepted the appointment of Principal of the New-York Institution. He had been an assistant teacher between eight and nine years and had also held the office of steward for six years, during which time Mrs. Peet had been the matron. The removal of persons so long connected with the Asylum and who had filled places of so much responsibility, as those of the principal, an experienced teacher, the steward and matron, could not but occasion anxiety. The board were prompt however in making the necessary appointments. The place of principal had been supplied as just stated, and that of steward was now filled by the appointment of Mr. Turner, next to Mr. Clerc, the most experienced assistant instructor in the country. Miss Peaslee was appointed matron and thus every place was filled.

Notwithstanding the changes referred to, the course of the Asylum since the time of their occurrence may be said to have been prosperous. The number of its pupils has been gradually increasing though it has varied considerably in different years; the lowest, which was that of the year 1831, having been 123, and the highest 203; which is the number of the present year, 1847. These aggregates however, do not include several per-

sons under the care of the institution who have received the benefit of more or less instruction, but not as regular pupils.

Near the close of the year 1834, several influential gentlemen of South Carolina became interested in the condition of certain deaf and dumb youth of their vicinity, two of whom they provided for and sent to the Asylum for education. This circumstance led to a correspondence on the subject of some public provision for the indigent of that state, which resulted in the directors sending the principal with three of the pupils of the Asylum to present the subject before the legislature then assembled. They proposed to receive into the institution such deaf and dumb youth as that honorable body might provide for, on the same terms as pupils were received from our own and the neighboring states. The result was a liberal provision on the part of the South Carolina legislature, which still continues; and ever since, beneficiaries of that state have been members of the school. Similar offers were made immediately afterwards, through the same agency, to the legislature of the State of Georgia which were met in a spirit of equal promptness and liberality; and a considerable number of youth were constantly in the Asylum as beneficiaries of that state until April 1846, when a school for the deaf and dumb was established within its own territory. This result was not unexpected by the directors, but was rather anticipated and desired, as the difficulty of sending youth so far from their homes might thus be avoided and many more enjoy the advantages of education.

During the period now under consideration, namely since January, 1831, many desirable changes have been effected in the Asylum, increasing its facilities for usefulness. Among them were the erection of a kitchen and dining-hall in 1833, of a large stable in 1839, and of a school-house, including a chapel for divine worship, in 1844. Many improvements have also been made in the convenience, comfort and good order of the buildings and in the state of the grounds, which are still going forward from year to year.

Changes have also occurred from the resignation of instructors. Two left us in 1832 to become connected as assistants with the New-York institution, another in 1840, to become the principal of an institution then established in Virginia, and the present matron, Mrs. White, also entered upon her duties before

the close of that year; the important place she occupies having become vacant from the ill-health and resignation of the previous incumbent. Still as vacancies have occurred, or as increasing numbers have required additional assistants, they have been promptly supplied by individuals selected with special care as to their qualifications for their respective places; and we may add that in no known instance have the directors found their confidence misplaced.

In 1844 another incident took place in our history not destitute of interest. Several gentlemen of Massachusetts during the previous year, had proposed to connect a department for the education of the deaf and dumb with one of the most interesting charities of their own state, the Perkins Institution and Massachusetts Asylum for the Blind, in Boston; thinking that some improvements in reference to the methods of instruction might be introduced from Europe and that some advantages might be gained by associating these two classes of unfortunate persons in one establishment. The subject was acted on by the legislature of Massachusetts, but the proposal was not sustained, that honorable body choosing to continue the arrangements which had so long existed with the Asylum and which had given very general satisfaction. Still the directors, ever anxious to adopt improvements and aware that no person in their employment as a teacher had visited the institutions of Europe with the view of learning the existing state of the art, or of ascertaining what changes and improvements had been made since its first introduction here, thought this a favorable opportunity for sending some one on so interesting an errand. They accordingly authorized the principal of the Asylum to undertake the mission. He was absent nearly eight months, during which time he visited institutions in nine different countries, between thirty and forty in number, and enjoyed most favorable opportunities for accomplishing his object. The result of his inquiries was, that whatever improvements had been made in those institutions during the previous twenty-seven years, they had not surpassed, if they had equalled those of our own American institutions. That the state of the art in Europe, judging from its practice and results, though eminently gratifying and interesting in various respects, was not a higher or better state than it had attained to here, and that therefore no

fundamental or very essential change could be recommended in the system of management and instruction pursued in the American Asylum. In one particular however a change was recommended, namely, that a greater degree of attention should be given to the instruction in articulation and reading on the lips, of certain classes of our pupils; consisting of those who lost their hearing after learning to speak and who still retained some valuable articulation, and of those who were never totally deaf, and whose hearing might be improved and rendered useful by careful cultivation. This has since been done with satisfactory results.

It remains to notice another change which took place in the management of the Asylum in the spring of the present year. Mr. Turner had for twenty six years discharged the duties of an instructor in the institution, sixteen of which he had also been the steward. He now found, as the number of pupils had increased from about 120 to nearly 200, during the time he had held the latter office, that the responsibilities of his situation had become too complicated and burdensome to be longer borne by one person. He therefore resigned the stewardship and the Rev. A. C. Baldwin was appointed his successor with the title of Family Guardian and Steward. Mr. Baldwin's connexion with the Asylum commenced on the 1st of May 1847. The care of providing for the various departments of so large an institution, with the details of oversight and government that pertain to this office, furnishes abundant employment to its occupant, and we may add, that the duties it involves, if rightly discharged, are eminently conducive to the attainment of the great intellectual, moral and practical results we have in view.

In concluding this article, already quite too long, we will only add, that the number of persons hitherto received to the Asylum as pupils is 952, making an average of thirty-one and a fraction, for each of the thirty years of its existence as a school. A very large part of this number have gone forth relieved in various degrees, but many of them almost wholly, from the pressure of severe misfortune. Many are most respectable and useful, honorably filling the various stations of common life; while several are occupying superior stations; and no one, it is believed, who was endowed with even a moderate capacity for improvement, has left us without benefit. We attempt not to

estimate the amount of good which the Asylum has been permitted to confer upon individuals, families, neighborhoods, states, our common country. Thankful in the consciousness that it has been great, we earnestly hope that it may continue and be increased, while subjects of the misfortune it alleviates are found to need its aid. And while we thus consider the present state of the Asylum together with the beneficent influences it has already exerted, we cannot but notice with admiration and gratitude the divine benevolence which caused its establishment; nor can we fail to derive encouragement for the future from the history of the past.

For the purpose of convenient reference we subjoin

A List of the Officers of the American Asylum from its organization to the present time.

PRESIDENTS.

<i>Elected.</i>		<i>Retired.</i>
1816,	* JOHN COTTON SMITH,	1822.
1822,	* WILLIAM PHILLIPS,	1823.
1823,	DANIEL WADSWORTH,	1824.
1824,	* NATHANIEL TERRY,	1840.
1840,	THOMAS S. WILLIAMS.	

VICE PRESIDENTS FOR LIFE BY SUBSCRIPTION.

1817,	* WILLIAM PHILLIPS.	1817,	* STEPHEN VAN RENSSELAER.
"	* WILLIAM GRAY.	"	* ELIAS BOUDINOT.
"	* ISRAEL THORNDIKE.	"	* ROBERT OLIVER.
"	* WILLIAM PARSONS.	1819,	* JOHN CALDWELL.
"	SAMUEL APPLETON.	"	* CHAUNCEY DEMING.
"	DANIEL WADSWORTH.	"	CHARLES SIGOURNEY.

VICE PRESIDENTS BY ELECTION.

<i>Elected.</i>		<i>Retired.</i>
1816,	* JOHN CALDWELL,	1819.
"	* MASON F. COGSWELL,	1830.
"	* NATHANIEL TERRY,	1824.
"	DANIEL WADSWORTH,	1817.
"	* TIMOTHY DWIGHT,	1817.
"	CHARLES SIGOURNEY,	
"	* DAVID PORTER,	1828.
"	* JOSEPH BATTEL,	1842.
1817,	* ABEL FLINT,	1821.
1818,	WARD WOODBRIDGE.	

* Deceased.

<i>Elected.</i>		<i>Retired.</i>
1819,	* HENRY HUDSON,	1843.
"	* BENONI UPSON,	1825.
1821,	THOMAS DAY.	
1824,	SAMUEL TUDOR.	
1826,	* WILLIAM ELY,	1842.
1828,	STEPHEN WHITNEY,	"
1831,	DAVID WATKINSON.	
1842,	JAMES WARD.	
"	CHARLES SEYMOUR.	
"	JAMES B. HOSMER.	
1844,	BARZILLAI HUDSON.	

DIRECTORS FOR LIFE BY SUBSCRIPTION.

1818,	* Joseph Battel.	1818,	* David Porter.
"	P. C. Brooks.	"	P. Remsen.
"	Daniel Buck.	"	Andrew Ritchie.
"	* John Caldwell,	"	* Samuel Salisbury.
"	* Mason F. Cogswell.	"	* David Sears.
"	* John B. Coles.	"	Charles Sigourney.
"	* Joseph Coolidge.	"	* John Cotton Smith.
"	* Chauncey Deming.	"	* Nathaniel Terry.
"	* Simeon Forester.	"	Ward Woodbridge.
"	* Henry Hudson.	"	S. V. S. Wilder.
"	William H. Imlay.	1819,	John Jacob Astor.
"	James Kane.	"	Christopher Colt.
"	Eliphalet Kimball.	"	* Henry W. Delavan.
"	David McKinney.	"	Samuel Elliot, Jr.
"	* Israel Munson.	"	* Daniel D. Rogers.
"	H. Overing.	"	* Luther Scarborough.
"	* Samuel Parkman.	"	Eliphalet Terry.
"	Daniel P. Parker.	"	* Benoni Upson.
"	* James Perkins.	"	Stephen Whitney.
"	* Joseph Peabody.	1820,	Thomas H. Gallaudet.
"	* B. Pickman, Jr.	1821,	* Eliphalet Averill.

DIRECTORS BY ELECTION.

<i>Elected.</i>		<i>Retired.</i>
1816,	* Joseph Rogers,	1817.
" and 1830,	Thomas S. Williams,	"
"	Samuel Tudor,	1824.
" and 1820,	* William Watson,	1817 and 1837.
" and 1824,	* John Butler,	" and 1839.
"	* Jared Scarborough,	"
" and 1821,	Joseph Trumbull,	1818 and 1822.
"	* Henry Hudson,	"
"	Daniel Buck,	"
" and 1824,	{James B. Hosmer,	1817 and 1842.

<i>Elected.</i>		<i>Retired.</i>
1817,	Ward Woodbridge,	1818.
" and 1840,	Jonathan Law,	" and 1842.
"	* John Russ,	1830.
"	* William Ely,	1826.
"	Christopher Colt,	1819.
"	David Watkinson,	1831.
1818,	William W. Ellsworth,	1820.
"	James Ward,	1842.
"	* Michael Olcott,	1824.
" and 1830,	Seth Terry,	1820.
"	* Eliphalet Averill,	"
1819,	Thomas Day,	1821.
1820,	Aristarchus Champion,	1822.
" and 1844,	Thomas C. Perkins,	1824.
1822,	Charles Seymour,	1842.
"	* Roswell Bartholomew,	1830.
1824,	* Daniel P. Hopkins,	"
1826,	Barzillai Hudson,	1844.
1830 and 1841,	John Beach,	1840.
1831,	Charles Goodwin.	
1837,	* Russell Bunce,	1846.
1839,	James H. Wells.	
1840,	Lynde Olmsted,	1841.
1842,	Amos M. Collins.	
"	Francis Parsons.	
"	David F. Robinson.	
"	Calvin Day.	
1846,	Albert W. Butler.	

SECRETARIES.

1816,	William W. Ellsworth,	1818.
1818,	Jonathan Law,	1820.
1820,	Seth Terry,	1830.
1830,	Daniel P. Hopkins,	1835.
1835,	Barzillai Hudson.	

TREASURERS.

1816,	Ward Woodbridge,	1817.
1817,	James H. Wells,	1837.
1837,	James B. Hosmer.	

COMMISSIONERS OF THE FUND.

1824,	William Ely,	1839.
1839,	Seth Terry.	

PRINCIPALS.

1817,	Thomas H. Gallaudet,	1830.
1830,	Lewis Weld.	

ASSISTANT INSTRUCTORS.

<i>Elected.</i>		<i>Retired.</i>
1817,	Laurent Clerc.	
"	* William C. Woodbridge,	1821.
1818,	* Isaac Orr,	1824.
"	Lewis Weld,	1822.
1821,	William W. Turner.	
1822,	Harvey P. Peet,	1831.
1823,	Horatio N. Brinsmade,	1832.
1826	* Elizur T. Washburn,	1829.
"	Wilson Whiton.	
"	George H. Loring,	1834.
1828,	Fisher A. Spofford,	1833.
"	David E. Bartlett,	1832.
1829,	Charles Rockwell,	1831.
1831,	Frederick A. P. Barnard,	1832.
" and 1839,	Luzerne Ray,	1838.
1832,	Edmund Booth,	1839.
"	Joseph D. Tyler,	1839.
" and 1846,	Samuel Porter,	1836.
1833,	Collins Stone.	
1835,	Ebenezer B. Adams,	1838.
"	Jared A. Ayres.	
1838,	Henry B. Camp.	
"	John O. David,	1841.
1840,	Lucius H. Woodruff.	
1845,	Oliver D. Cooke.	
1847,	James L. Wheeler.	

SUPERINTENDENTS.

1817,	Abraham O. Stansbury,	1818.
1818,	Samuel Whittlesey,	1824.

† STEWARDS.

1824,	Harvey P. Peet,	1831.
1831,	William W. Turner,	1847.
1847,	Abraham C. Baldwin.	

MATRONS.

1817,	Martha Stansbury,	1818.
1818,	Abigail G. Whittlesey,	1824.
1824,	Margaret M. Peet,	1831.
1831,	Lydia H. Peaslee,	1839.
1839,	Phebe C. White.	

* Deceased.

† In 1824 the title of Superintendent was changed to that of Steward, and in 1847, the title of this officer was changed to that of Family Guardian and Steward.

VISITS TO SOME OF THE SCHOOLS FOR THE DEAF AND DUMB IN FRANCE AND ENGLAND.

BY LAURENT CLERC.

[Continued from the last number.]

ANOTHER day, being at the country seat of a friend of mine at the foot of the mountains which separate France from Switzerland, I was told by the landlord that there was in the village a poor woman about thirty years old, deaf and dumb from birth, who had never seen any deaf and dumb person, and that she could hardly make herself understood by others, except by her aged mother with whom she lived. I expressed the desire to see her, as I believed I could talk with her. I was told it would be of no use, as she was rather idiotic ; but I insisted, and she was sent for, and came in the evening. There were several ladies present at my friend's, besides a number of gentlemen, among whom were the curate of the village, the notary, the judge of the peace and the physician ; all very anxious to see how far it was possible for an educated deaf and dumb person to talk with an uneducated one. They were themselves as ignorant as that poor woman ; for they did not imagine that the language of signs was universal and as simple as nature herself. At length, she made her appearance. She was a common woman, very awkward in her manners, and rather bashful than bold. I had scarcely cast a glance at her, when I pronounced her to be a woman of considerable intelligence, and that she wanted nothing but some one capable of arousing her intellectual faculties, too long kept undeveloped. The company were seated in a circle by a brilliant fire ; for it was winter, and when the poor woman had taken her seat opposite me, I immediately entered into conversation with her, all eyes being fixed upon us both. I began with informing her that I was deaf and dumb like herself, that there were a great many others in the world besides ourselves, that there were schools for them where they were taught to write and read, that I could write myself, that I had gone a great way off to teach others, and that I had returned and was glad to see her. I showed her how we spelled with our fingers, and described many things that she appeared to understand very well. She was in perfect

astonishment and much pleased with all I said. I then asked her what she did and how she passed her time, and she said that she led the cows of her neighbors to pasture, and took care of them and milked them morning and evening, made butter and cheese, spun in the evening, and helped her mother or friends in their domestic concerns. We talked on many other subjects, but it would take too much time to report them here. This scene was a very interesting one to my friends. They admired especially the striking accuracy with which we designated things by gesticulation.

I was asked whether I believed she had any idea of God, for the curate said she came to church *punctually* and *regularly*, and seemed to be *very pious*. I answered that I thought she did nothing but imitate what she saw other people doing, and that if she had any idea at all of a Supreme Being, she hardly could know his attributes; nor did I believe she had any notion of the immortality of her own soul. I was then desired to ascertain whether she could distinguish *right* and *wrong*. I accordingly questioned her, and her answers convinced me that she had rather vague ideas on this subject. When I asked her what would become of *good* and *bad* men after death, she pointed to heaven as the place where good men would go, and to the fire before us, where wicked men would burn until they were wholly consumed. I feigned to steal or to kill, and then asked her if what I had just done was *good* or *bad*. She said *bad*; and pointed to the fire; she gave the same answer to other bad actions: to the fire, to the fire. I inquired what in her would go to the fire; she said; *her body*. I further asked her what in her body made her think and will, and she said: "Something in my *head* and *heart*" that she could not explain. I moreover asked her who had made her, and she answered: "*my mother*." And who had made her mother, she answered; "*her mother*," and so on. And who was that man whom she saw on the cross in church? A good man whom her mother had told her that wicked men had nailed there. What for? She could not say, nor could she say what else he was. Here our conversation ceased. Here I must say that had she had any intercourse with other deaf and dumb persons, or had her parents or friends taken any interest in her in her childhood, she would be otherwise than she was now, even without having attended school,

and would have learned a great deal. I therefore think it necessary, nay, indispensable, that for humanity and Christ's sake, we all who are more blessed, should occupy ourselves more than we do, with founding every where schools for the instruction and education of these unfortunate beings.

I learned the next day that I had involuntarily rendered that poor woman unhappy. She cried, and would go to school with me, and lead the cows to pasture no longer.

After my return to Paris, in May, 1847, it was not long before I again repaired to the Institution for the Deaf and Dumb; so great was my desire to see the teachers among their pupils in their respective school rooms. I took care to arrive early in the forenoon, that I might be present at the beginning of the school. Here I will inform such of my readers as may not know it, that in the Catholic countries of Europe, it is not the custom as in the United States, England and elsewhere, to admit males and females together into private or public institutions, schools or seminaries. They generally occupy separate buildings, and are taught by persons of their own sex. No wonder, therefore, that I did not see more than seventy boys coming out of their workshops and going into their respective classes. The first class which I happened to visit was that of Prof. Berthier, a former pupil of mine under the Abbe' Sicard, and now the senior teacher in the Royal Institution, who has since distinguished himself so much as to be the author of a great number of pamphlets and biographies, and the writer of several addresses delivered on certain public occasions. He made me sit by him, and we had so much to speak of, that we little thought of his pupils, who were then sitting at their desks studying their lessons. After taking a bird's eye view of them, I stepped into the next room, which happened to be that of Prof. Vaisse, a fine gentleman of about forty, who hears and speaks, whom the late Rev. Dr. Milnor, some twenty years since, on his return from Europe, brought with him as an assistant teacher in the New York Institution for the Deaf and Dumb, where he remained a few years and then returned to Paris. From Prof. V's room, I was ushered into another under Prof. Lenoir, a deaf and dumb gentleman of uncommon attainments, thence into another, and so on, until I had visited all the rooms. It was, on that day, a visit of mere formality; of course I could not bestow much

attention on all I saw. But I promised myself the pleasure of calling again as often as would suit the convenience of the gentlemen to receive me, hoping to be then more at home, and to give less trouble and cause less interruption. Accordingly, I returned the next day, especially to witness the performances of Prof. V., who had been chosen, or rather, as I was told, who had offered to devote at least an hour, four times a week, before school hours, for a reasonable compensation, to teach articulation. About twenty pupils, therefore, selected from among the most capable, were formed into one class, and entrusted to the care of Prof. V. Candid readers, pray tell me, can you conceive it possible for *one man* to teach articulation to as many as twenty deaf and dumb boys at once, with advantage to themselves? I myself think it hardly possible; however, Prof. V. says it is possible, even easy, provided he perseveres in his enterprise, and his pupils are attentive enough to follow the motion of his lips, and he begged me not to speak of impossibility in presence of his pupils, for fear of discouraging them! I of course kept silence, and Prof. V., having required their attention, just as he was going to commence, he made them articulate *a, e, i, o, u*; then *ba, be, bi, bo, bu*; then *ca, ce, ci, co, cu*, &c. They, according to Prof. V., repeated very well. Then some short words, as *key, knife, watch, hat, cat, dog, ox, cow*, &c. And he had scarcely gone with the same vowels and words from one to five pupils, when I took the liberty to stop him, as I had seen how much time it took him to go through. And while he was thus engaged with one pupil, then with another, it was very difficult, if not impossible, to keep the other pupils still and attentive; so, it was very often that I saw him say to them by signs: Boys, boys!—Hush, boys!—Be still, boys!—Stop, boys, do not make so much noise.

I then took a small slate, with the permission of Prof. V., and wrote a short sentence on it, and requested him to dictate it by speech to two of his most forward pupils; one of whom, after the second repetition, wrote it quite correctly; but it must be remarked that he was not deaf from birth, and that he could spell many words before he came to school; the other did not succeed so well, although he had been under constant instruction for upwards of a year. I had witnessed enough and did not wish to witness more, being more than ever convinced of the

little benefit to be derived from articulation, in comparison with the advantage of being able to express one's ideas in written language, which can be acquired in a much shorter time.

My next visit, another day, was to the pupils of Prof. Morel, who hears and speaks, a gentleman of great talents, the editor of the *Annals of the Education of the Deaf and Dumb*, and the professor of the class of perfection, so called, i. e., of the highest class in the Institution. It may be proper here to say something about the origin of *this class of perfection*, and what its object is. It originated in the wish of the late celebrated Dr. Itard, the resident physician of the institution for about thirty years; an old bachelor who, by his industry and eminence, acquired a great deal of money, not from the unfortunate deaf and dumb, but from a numerous class of patients among the nobility and gentry, and bequeathed the greatest part, if not the whole of his fortune, to the institution, with this provision in his will, that the interest on the capital, should be employed for the support and tuition during two years, of a certain number of such pupils as, at the expiration of six years, should be found to have excelled others in learning, but who still wanted more time to perfect themselves in written language; and it is in conformity with his design that this class of perfection was thus created soon after his death. Prof. M., as his talents well qualified him for the purpose, was appointed the fortunate professor of this privileged class. He had eight or ten pupils, a few of whom I recollect having seen at my visit of 1835-6. Prof. M. was exercising them in the geography of Europe, and they all answered and described remarkably well. The hour for dismissing school having arrived, I deferred my examination of them on other subjects.

Two or three days afterwards, I came again, but Prof. M. was absent. His pupils were studying by themselves. I took the liberty of writing on the large black board the following words in French: *to admire, admiring, admired, admiration, admirable, admirably, admirer*, and requested them to write sentences on their small slates, into which these words should be introduced according to the order they were written. I found but one willing to gratify me, and while he was preparing his sentences, I wrote on another board other words of the same family; viz.: *to see, seeing, seen, having seen, having been seen*,

sight ; visible, visibly, visibility, vision, visionary, &c. ; and just as I was about to invite some other pupils to introduce the above words into short phrases, in came the monitor. Each professor has a monitor to supply his place in case of his absence, and these monitors are generally young men, either hearing and speaking or deaf and dumb, who, desiring to qualify themselves to become teachers of the deaf and dumb, are hired for one or two years, like apprentices or clerks among merchants. They are boarded and lodged in the institution, but without any salary whatever, and their business is not only to attend the daily lessons of the professor ; to occupy his place in case of absence or sickness ; but also to attend with the pupils at their meals, or play, or study ; to accompany them whenever they go to walk, to sleep with them in their dormitory ; in one word, to be with them at all times ; for the professors are not allowed to reside in the institution, no matter whether married or not, although there could be room for them, even for their families ; for the institution is a very spacious one, capable of accommodating upwards of three hundred persons, and there were but two hundred, comprising pupils of both sexes, guardians, servants and others employed, besides the director, the superintendent, and their families !! While I am on this subject, I must say I do not think this plan the best ; for the professors, obliged to reside where they can, do not always find houses in the neighborhood of the institution, so as to be able to come to school with punctuality. No wonder, therefore, that some of them arrive rather late, while they must leave their school early enough to reach their houses. The director, Mr Delanneau, himself, I regret to say it, does not attend to his duties any better, and I am afraid he sets a bad example. Were he more regular and more faithful, his assistants would be so likewise ; for like master like man, as says the proverb. He is seldom to be seen, nor does he ever visit the school rooms, or have any intercourse with the teachers or pupils except on extraordinary occasions. He is one of the twelve mayors of Paris, and the duties of his office call him out almost every day, to the great injury of the institution. He has the largest salary. He occupies with his family the whole first floor of the wing of the north building, with a pretty garden attached to it, and that, for doing what ? Ah ! very little indeed. He has never

taught the deaf and dumb, nor is he much acquainted with the method of instruction. He knows but a few common signs, and talks with his fingers very slowly. Why, then, was he appointed *Director*? Nobody could say unless it was for political purposes. When I was introduced to him, he received me kindly, and gave me free entrance to the institution, and permission to visit the classes of both the boys and girls as often as I pleased, and this was all. He did not condescend to inquire after the American Asylum; nor did he say one word about the deaf and dumb!!

The steward of the institution has the whole second floor above Mr. D., for in the opinion of the administration, an agent or steward is more indispensable, nay, more important than a teacher!! The priest who is charged with the task of catechising the pupils and giving them a religious lecture on Sunday, is the only one who occupies the whole third floor; too large and too many rooms for one single priest!! While these three great personages have the best accommodations and the largest salaries for doing so little, is it astonishing that those poor professors who devote themselves to the instruction and happiness of their unfortunate fellow beings, should have reason to complain of the smallness of their salaries? Is it astonishing that most of them, after the labour of the school, look out for doing something else, and go to give private lessons in town, for the sake of increasing a little their income? They do not seek to make large fortunes by their profession, but there can be no reason why they should not seek to gain more than a bare support. They should, at least, have enough to support their families, and to educate their children.

The French Chambers, or rather the ministers of the king, are, and have ever been, very liberal towards the institution; they annually appropriate a very large sum for the support of the pupils and the salaries of their teachers; but it is not their province to look into particulars: it is the business of the Committee of Administration, and unhappily the members who compose it, almost all belong to the aristocracy, and it does not agree with the aristocracy that the democracy should be superior or equal to it in point of emolument or honor.

But let us return to my examination of Prof. M's pupils. I was giving them certain words, to see whether they could intro-

duce them into correct sentences, when the monitor made his appearance. He was rather officious and entered into conversation with me without ceremony, and kept me so busy in answering his questions, that the hour for dismissing school soon arrived, and the pupils effaced what was written on their slates, so that I had no opportunity to read what they had written; nevertheless at a subsequent visit, I ascertained that most of them had acquired great knowledge, although some of them made some very singular mistakes in composition.

[TO BE CONTINUED.]

[Our promise was that the ANNALS should contain original articles only, but we must ask the privilege of making an exception in favor of an occasional page of poetry. In this department, more than in all others, our readers doubtless would prefer *selected* excellence to *original* mediocrity. EDITOR.]

THE DEAF MAN'S SOLILOQUY.

To me, while neither voice nor sound
From earth or air may come,
Deaf to the world that brawls around,
That world to me is dumb.
Yet well the quick and conscious eye
Assists the slow, dull ear,
Sight can the signs of thought supply,
And with a look I hear.
The songs of birds, the waters' fall,
Sweet tones and grating jars,
Hail, tempest, wind, and thunder—all
Are silent as the stars;
The stars that on their tranquil way
In language without speech,
The glory of the Lord display,
And to all nations preach.
Now, though one outward sense is sealed,
The kind, remaining four,
To teach me useful knowledge, yield
Their earnest aid the more.
Yet hath my soul an inward ear,
Through which its powers rejoice.
Speak, Lord, and let me love to hear
Thy Spirit's still, small voice.
So when the archangel from the ground
Shall summon great and small,
The ear now deaf shall hear the sound,
And answer to the call.

James Montgomery.

IDIOTS AND THEIR EDUCATION.

BY W. W. TURNER.

IN our article on the causes of deafness in the first number of the *Annals*, we remarked that deafness was not the only cause of dumbness; that quite a number of mute children had been received as pupils at the Asylum who could hear perfectly; that in all these cases some mental defect had been found to exist which incapacitated the child for learning to articulate, and that we proposed to consider their condition more particularly at a future time. This we design to do in the present article. It is not our intention, however, to exclude from this class of persons those who may be partially deaf or those who may be entirely so, while their mental state is similar. Not a few of those who lose their hearing by violent diseases in infancy, suffer a still more serious loss from the same cause. In consequence of injury done to the brain or the nervous system, the mind is impaired; the further development of its faculties is impeded and idiocy ensues. In other cases the same causes are followed by irregular or excited mental action constituting a species of insanity. It has been our practice at the American Asylum to receive upon trial all children of this description, brought to us as pupils, except such as appeared to be helpless idiots, or maniacs, of which there there have not been more than three or four. Of all who have been received into the Asylum, 952 in number, only forty-three have been found incapable of acquiring any considerable knowledge of written language or of using it as a medium of communication with others. This statement, though strictly true in regard to many of these individuals, may in regard to others admit of some modification. All that is intended by it, is, that none of them possessed sufficient intellect to comprehend the course of instruction pursued in the Institution, or to apply the very simple illustrations used in every stage of its progress. Consequently, after a faithful trial extending from a few months to two or three years, we have advised those interested in their education to remove them from the Institution, on the ground that their improvement did not warrant the expense incurred by their remaining in it. It must not however be inferred that

none of these children were benefited by the efforts made for their improvement while here. On the contrary most of them derived considerable advantage from the course pursued with them, either in regard to their habits, their manners or their minds; so that in most instances the friends were gratified with the change. Enough has been accomplished to satisfy the instructors of the Asylum of the possibility of improving, to a much greater extent than has been done here or any where in this country, this entire class of unfortunate persons; and the propriety of establishing *schools for idiots* as soon as it can possibly be done.

It may interest our readers, to have a more particular account of the state of these children when brought to the Institution; of the efforts made for their improvement while in it, and of the success which has attended these efforts. We shall be able to make the subject better understood by dividing them into four classes, beginning with those who possess the most strength of mind and proceeding in order to those lowest in the scale of intelligence.

The *first* of these divisions will include those who seem to have the ordinary mental faculties of others, differing only in point of strength. Their memory is often good, particularly of events which affect their own comfort or interests. They remember injuries and those who inflict them for a long time. Their perceptive powers are quite active. They notice whatever may be doing by others in their presence, especially if it be any thing which they consider improper, and which they can make the ground of complaint or accusation. Hence they are frequently involved in difficulties and quarrels with their companions, and are not a little troublesome to those who have the care of them, by frequent fault-finding and by preferring petty charges against others. They imitate readily what they see; making signs with much fluency on such common subjects as interest them, and understanding to the same extent what is said to them by signs. In consequence of their activity, the quickness of their perceptions and the extent of their ability to imitate, many persons, not much acquainted with the deaf and dumb, would consider them uncommonly bright and promising. Their parents in some instances have assured us that they were the most intelligent of their children, when they meant to be

understood that in this particular they were quite remarkable ; and it has sometimes been difficult to convince them that the lack of sense assigned as the reason for their not making greater proficiency, was not in the teacher rather than in the scholar. In general they are passionate and selfish ; tenacious of their rights and of their property ; capricious and easily duped by the more intelligent. They are not deficient in attention to their personal wants and appearance. Their deficiency consists in their inability to give fixed attention to a subject long enough to appreciate or comprehend it ; to control and direct the powers of their mind ; to trace events to their causes or draw inferences from premises ; to compare the relations of things, or to apply general principles to particular cases. In short the defect is in the reason or judgment. Their reasoning powers are feeble and very imperfectly perform their functions.

We propose next to state what efforts have been made to improve this class of our pupils. We have not adapted our course of instruction to their capacity any farther than it could be done consistently with the improvement and progress of the more intelligent portion of their associates. For as there is not usually more than one of these imbecile children in a class of twenty, it would manifestly be improper to neglect the nineteen in order to benefit that one. Our endeavor has been, by bestowing more labor and pains upon the dull ones at the outset, to bring them up to an equality with the more advanced ; and by proceeding slowly at first, and by frequently reviewing the ground gone over, to keep them all if possible together. This plan has generally been found successful in awakening the attention and calling forth the energy of all who have the ordinary amount of mental strength. In its progress it has also manifested any case of deficiency which might have existed. When the teacher has become satisfied of its existence and of the utter inability of its subject to go on with the class, he has not even then felt himself at liberty to abandon the feeble-minded child ; but has endeavored daily when the care of his class would allow of it, by the help of pictures and familiar objects, to increase his knowledge and enlarge his stock of ideas ; and if possible to strengthen, by suitable exercise, the powers of his mind. If during the first year the child has made some progress, and there is reason to hope that he will continue to improve,

he is allowed to join the next new class and encouraged to make a second effort. In the mean time he has formed habits of self-control, and of attention to the regulations of the Institution. He has acquired some knowledge of religious truth and more or less of useful information. He has learned to form the letters with the crayon, to write or spell the names of a few common objects, and perhaps to give the meaning of a few simple phrases. And although he has failed to realize all the benefit which his more gifted companions have derived from instruction, he has learned something ;—much less probably than he would have done in a school designed expressly for him.

We cannot forbear mentioning the case of W. P. W. a fine looking lad about ten years of age, from Massachusetts, who was brought to the Asylum as being deaf and dumb, though the friend who came with him suspected that he had some hearing. His nervous temperament was thought to be peculiar ; as he was in a wild, excited state, and unaccustomed to control. He made no signs and could not articulate more than three or four words. It was soon ascertained by his teacher that he could hear perfectly, and could understand much that was said to him orally ; and that if taught at all, he must be instructed through the ear like other hearing children. He received instruction daily in this way during the eleven weeks he remained at the Asylum. In that time he learned about half the letters of the alphabet, and the names of five or six familiar objects, with their appropriate signs. His memory was not retentive. All his mental faculties were feeble. He had so little control over the muscles of his arm that he made no progress in learning to write. He took no interest in pictures or in the ordinary exercises of the school-room, but would repeat after his teacher whenever requested to do so. After a day or two he became perfectly quiet and would not afterwards leave his seat during the hours of school. His articulation was somewhat improved though he seldom made any use of it voluntarily. At the close of the first term, he was sent home, as not being a proper subject for legislative support or for instruction in a school for the deaf and dumb.

The *second* class of idiots will consist of those who have less intelligence than the former, with none of their activity. There seems to be little or no development of their mental faculties.

They are stupid and uninterested in all circumstances. They have no enjoyment but that of a mere animal; desiring nothing better than to sit by a warm fire in winter and to lie upon the grass in the sun in summer. They have just mind enough to attend to their own pressing wants, and to obey the very simple directions of others. In general they have no language either of signs or speech. Our efforts for the improvement of this class have been similar to those made with the first as above described. In most instances we have succeeded in awakening some degree of attention, and in teaching a few words. A portion of them have learned signs so as to be able to make known their wants. In most cases there has been a marked change in their countenances and manners for the better. Still as there has been less encouragement to persevere and less susceptibility of improvement, we have not accomplished as much as with the first division.

The case of one of this class, S. S. B. of Massachusetts, deserves a more particular notice. He was a lad, twelve years of age, with regular features, and fine black eyes; but his face lacked expression and it was difficult to keep his attention more than a few moments at a time. His friends thought him deaf, as he had never spoken; yet his hearing was perfect. He made no signs, nor did he appear to understand any thing that was said to him. He remained at the Asylum a year and four months. In that time he learned the alphabet; the names of several common objects and his own name, and how to write with a crayon or pencil. He learned signs so far as to be able to ask for such things as he wanted, and to complain of those who troubled him. And what was a little remarkable, he could, when requested, give the conventional sign or name of each of the teachers and male pupils in the Institution. Pains were taken also to teach him articulation, but in this he made no proficiency. When he came to us, the muscles of his limbs were so little developed that he seemed not to have any; but by suitable exercise there was a decided improvement in that particular. He was sent home as not properly entitled to support at the Asylum.

The *third* class will include those whose mental development was arrested by insanity occurring in early childhood or infancy. They differ from other insane persons only in the want of that

intelligence which the latter still possess and exhibit as the result of education and maturity of mind attained to, previous to becoming deranged. We have had but seven of this description, all of whom were deaf as well as dumb. Our efforts to benefit them were attended with little or no success.

The *fourth* and last division is composed of those lowest in the scale of intelligence, being in this respect inferior to some of the brutes. They have no method of making known their wants ; in fact they seem scarcely to have any. They are incapable of taking care of themselves, and are too often neglected by those on whom their care naturally devolves. Only two of these truly unfortunate children have been received into the Asylum, (though a few others have been presented ;) and these remained but a few days.

There is not at the present time a single school or establishment for the care and training of *idiots* in the United States. Some action has been had on the subject however, by the legislatures of Massachusetts and New-York. The former body, by a resolve of the 11th of April, 1846, appointed commissioners "to inquire into the condition of the idiots of the Commonwealth ; to ascertain their number, and whether any thing can be done for their relief." From their report presented in March, 1847, we learn, that there are about 1000 idiots in Massachusetts ; 300 of whom are of proper age for instruction. As the result of their investigation they say, that "other countries have set an example of successful attempts to instruct and elevate the most ignorant and degraded of men, which it behooves our Commonwealth speedily to imitate." We cannot doubt that this State, which has ever been foremost in the cause of humanity and education, will speedily adopt measures for the relief of that hitherto neglected and degraded portion of its population.

About the same time a bill for the relief of idiots was brought before the legislature of New-York, and met with a favorable reception at first, but was finally lost in the House of Representatives. At the next session the committee again presented their report, "having obtained," as they say, "from Europe, more information on this subject, showing conclusively that the education of the idiot is a feasible thing." They estimate the number of idiots in that State at 2,500 or more. And in view

of the whole matter, they express the earnest hope that the bill providing for idiots "will find favor with the legislature, that the heart of many an afflicted parent within our borders, may be gladdened with the thought that soon there is to be an institution where he can safely place his poor stricken child, with the encouraging hope that he may in some measure be restored in mind, and become a constituent, social member of the human family."

Several institutions for the care and training of idiots exist in Europe, the most successful of which are those of Berlin and Paris. The former, under the direction of Mr. Saegert has been in operation only five or six years; yet the results have been truly surprising. Mr. Weld, principal of the American Asylum, visited the establishment in the autumn of 1844. Respecting it, he says; "I had the privilege, while in Berlin, to witness certain encouraging results obtained by Mr. Saegert, the principal of the institution for the deaf and dumb in that city in behalf of twelve of this most unfortunate, and hitherto hopeless class of mankind. The first of these idiotic pupils had been under instruction about two years, the second and third, who were the only ones deaf and dumb, about one year and a half; and the others five months, three months, and one, only two weeks. They came to him in different states of imbecility, several utterly unable to walk or help themselves in the least. At the time of my visit, all were improved. Those who could hear, were learning to speak; some were beginning to draw and write, and some to sew. Some played almost naturally like other youth, and one or two were beginning to sing and dance like other people. All could walk, and all take much care of themselves. They appeared neat, cheerful and improving in body and mind. The deaf boy who was one of the worst cases, washed and dressed himself daily, without assistance; walked and even ran about the house and yard, and was learning to draw. He made his pictures upon a slate, and in his own peculiar way, evinced quite a passion for this employment."

Professor Bartlett, an American physician, who visited this school for idiots soon after, thus writes to his friend in this country. "The director took us into a little room where were some eight or ten of these poor creatures, boys and girls, with

faces indicative of absence of reason. The results of these efforts, have been remarkably and most satisfactorily successful. One little fellow, with a more thoughtful and intelligent face, interested us exceedingly. He was very intently and earnestly at work, writing upon his slate ; and still for three months after his entrance, he was unable to fix either his attention or his eyes upon any thing."

Mr. Saegert, in a letter written a year ago to Hon. F. F. Backus of the New York Senate, says: "Soon after the first publication of my invention, there was such a conflux of pupils, that I soon numbered thirty-six. Eight of my pupils are now so far advanced, as to live in Berlin with their relatives, and come regularly to school morning and afternoon." In respect to the attainments of many of them, he says, "they rival in reading, writing, conversation, and the four rules of arithmetic any common school in my country."

The principal establishment at Paris for idiots is at the Bice-tre, a large hospital a little out of the city. It commenced on a small scale about twenty years since, and a regular school was organized about nine years ago ; but the work has not been prosecuted with very marked success for more than five years past. It is under the superintendence of Dr. Voisin, the physician of the hospital, and the immediate direction of Mr. Vallee. We have before us accounts of several visits to this institution by American and English gentlemen made within the last year or two, all of which are exceedingly interesting ; but our limits forbid copious extracts from any of them. Those who may wish for information respecting the subject, are referred to a letter of George Sumner, Esq., appended to Dr. Howe's report to the Governor of Massachusetts in March last ; and to "Littells' Living Age," Nos. 150, 158 and 185. That a clear understanding may be had of the change wrought in some of the worst cases, we copy the following from the last mentioned work. The writer of the article, who seems to have given an impartial account of what he saw, at the close of the school exercises, repaired to the workshops. "Near the door," he observes, "stood one, who, when I first saw him early in the day, struck me as a most deplorable, hopeless object, and I accordingly singled him out for especial observation. In the school-room he had manifested considerable progress in writing,

drawing mathematical figures, and other exercises. He began his work by taking up a piece of wood which it was his business to plane. After looking at it a moment or two, he placed it in a vice, screwed it firmly, and commenced turning off the shavings in a workmanlike manner. This youth is sixteen years of age, and has been in the Bicetre rather more than three years. When first admitted, he manifested all the characteristics of an inferior animal. His appetite was voracious and he would devour the most disgusting things. He had all the sensuality of a brute, and a vicious propensity to tear and destroy whatever came within his reach. He was, moreover, passionate in the extreme, attacking and biting every one who offered the least opposition to his inordinate and disgusting propensities. The voluntary power over his muscles was very imperfect, and he could neither walk nor run properly. This being, who in 1843 had been in so strange and apparently hopeless a condition, could now read, write, sing and calculate. I now saw him happily engaged, making good use of implements with which, if placed in his hands a few years ago, he would doubtless have inflicted serious injury."

The testimony, from these and other sources, to the value of schools for idiots is abundant and most satisfactory; and we trust the day is not distant when their importance will be so fully appreciated as to lead to their establishment in all the States of our Union.

MISCELLANEOUS.

BY THE EDITOR.

Tennessee Institution for the Deaf and Dumb.—We have before us the Second Biennial Report of the Trustees of this Institution. It is one of the youngest of the schools for the deaf and dumb in the United States; having been in actual operation only about two years. It is situated in the immediate vicinity of the town of Knoxville in East Tennessee; under the control of an intelligent and active Board of Trustees; with the Rev. Thomas McIntire, a former instructor in the Ohio

Asylum, as Principal, and Mr. C. W. Myers, as assistant teacher. The Institution receives an annual appropriation from the Legislature of the State, of *two thousand five hundred* dollars, which is pronounced, however, by the Trustees to be "entirely inadequate," and an urgent (we hope it will prove a successful) appeal is made to the Legislature to increase its benefactions. During the past year, a building has been erected for the accommodation of the school; "one wing of a general plan of an Asylum" to be completed hereafter, as soon as the necessary funds can be obtained. The present number of pupils is *twenty-five*, and the specimens of their improvement which are given in the Appendix to the Report, show that they have been skillfully and faithfully instructed. Did our limits permit, we would gladly make some extracts from this document, but we are obliged to confine ourselves to this brief notice; adding only the expression of our hope and our *confidence* that, with increasing light upon the general subject, the State of Tennessee will look with increasing interest upon this young and promising Institution, and never suffer it to languish for lack of the means necessary to carry it into full operation.

Indiana Asylum for the Deaf and Dumb.—We have also received the last Report of the Trustees and Principal of this Asylum. The Trustees say, "that at no period of its existence, has the Asylum enjoyed more extensive and brighter prospects." They urge upon the Legislature the necessity of new buildings for the purposes of the Institution; adding that before such buildings can possibly be completed, they have reason to believe that their annual rents will amount to at least one thousand dollars. The Report of the Principal is a long and learned document; entering somewhat at length into the history and philosophy of the art of instructing the deaf and dumb. The Indiana Asylum was opened in the fall of 1843, by Mr. William Willard, a very intelligent deaf-mute, who had received his education in the American Asylum at Hartford, and had been for several years an instructor in the Ohio Asylum. In the summer of 1845, Mr. James S. Brown, also of the Ohio Asylum, was appointed Principal; and besides Messrs. Brown and Willard, there are two other persons employed as instructors. The present number of pupils is *eighty*. The yearly income of the

Institution is *fifteen thousand* dollars ; most of which, is drawn from the treasury of the State. It is situated in Indianapolis, where the Institution owns a tract of land, upon which its future buildings are to be erected. We are much pleased to learn that its affairs are in so prosperous a condition, and we trust that nothing will occur to darken the “brighter prospects” of which its Trustees speak.

Numbers of the Deaf and Dumb.—When the project of creating an institution for the deaf and dumb in the State of New York was first entertained, it was opposed by some, on the ground that one such institution would be sufficient for the deaf and dumb of the whole country ; and as the American Asylum at Hartford had already gone into operation, they could perceive no necessity for another establishment of the same kind. There is doubtless much less of ignorance upon this point now, at least among intelligent men, than there was in 1817 ; and yet, there are probably few, even at the present day, who are fully aware of the actual number of deaf and dumb persons in the community around them. According to the last census of the United States, there were in 1840, *seven thousand, six hundred and sixty-four* deaf-mutes in the whole country, and we have good reason for believing that this estimate fell considerably below the real number at that time. This fact, taken in connection with the great increase of population during the last seven years, warrants the belief that there are *now* more than *ten thousand* deaf and dumb persons in the Union. Their numbers alone therefore seem to entitle them to a considerable share of the public regard, to say nothing of the peculiar interest which their great misfortune is fitted to excite in every benevolent breast. If we suppose, as we have a right to do, that at least one-fifth of the whole number of the deaf and dumb in the country, are of proper age and in suitable circumstances to receive instruction, it follows that there ought to be at this time *two thousand* deaf-mutes connected with the various schools which have been established for them in the United States ; whereas the actual number is below *one thousand*. Thus it appears that although much has been done for the education of

this class of persons, yet much more remains to be accomplished, especially in some parts of the country, before the whole duty of society toward them is discharged.

A Deaf and Dumb Editor.—The only deaf and dumb editor in the United States, and probably the only one in the world, is Mr. Levi S. Backus, of *The Radii*, a weekly newspaper published at Fort Plain, N. Y. Mr. Backus was one of the earliest pupils of the American Asylum, and after he had completed his education, he became an assistant instructor in the Central Asylum at Canajoharie, N. Y. Upon the absorption of the last named Asylum into the New York Institution for the Deaf and Dumb in New York city, he commenced the publication of *The Radii*, of which he is both editor and proprietor, and which he has continued for more than seven years. From our personal acquaintance with the paper we can testify that it is a vigorous and well-conducted sheet; remarkably so, we may say indeed, when the peculiar circumstances of its editor are taken into consideration.

A Deaf and Dumb Artist.—We have seen in several of the newspapers, high commendations of a lithographic engraving of the Right Rev. Bishop Brownell, published a few months ago by Colton and Co. of this city. It may be worth while to state that the engraver, Mr. Albert Newsam of Philadelphia, is deaf and dumb, and received his education some years ago at the Institution in that city. He is said to be an artist of decided genius, and is generally acknowledged to stand at the head of his profession in the United States.

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ON THE RELIGIOUS STATE, AND INSTRUCTION OF THE
DEAF AND DUMB.

BY COLLINS STONE.

We regard congenital deafness, as one of the sorest calamities that can befall a human being. The decree of Providence that closes, at birth, the ear of an individual to the admission of sound, shuts up his mind in a cell, where scarcely a ray of intellectual or moral light ever dawns upon his solitude. The deaf child may exhibit the same natural traits of character as his more fortunate companions. Yet he is a different being. Not only is his knowledge of the world, of the history of his race, and of every department of truth, bounded by his narrow observation, but his mind is a perfect blank with regard to all the momentous realities which concern him as a creature of immortality. He knows nothing of the existence of God, of his own spirit, or of a future life. Probation, accountability, retribution, are facts of which he has not the least conception. If he dies unblessed by education, he dies in this utter moral darkness, though he has lived in a Christian land ; though from his youth he has frequented the temple of the true God, or daily bowed around the altar of family worship. To open the doors of his prison, and let in upon him the light of truth, and the consolations of religion, is a work in which every benevolent mind must feel a deep interest.

The opinions that are prevalent in the community, and even among the relatives of the Deaf and Dumb, as to the amount

of their knowledge of religious truth previous to instruction, we believe to be very erroneous. It is a matter of immense consequence to the deaf mute, that his condition in this respect should be correctly understood. How, it may be asked, *can* he be in absolute ignorance of subjects so seriously affecting his well-being, and with which those around him are so familiar? He is capable of reason, and evidences of the being and providence of God, are all around him. How can he help perceiving that every effect, must have an adequate cause, and how natural is it for him to feel the necessity, and recognize the existence of a Universal Cause. Has he no such yearnings after something better than his present experience, no such shrinking from an 'eternal sleep,' as to suggest the thought, that there is a spark within him which is destined to the immortality he desires? Is there not such a pressure of obligation upon his conscience, as to convince him by evidence which he cannot mistake, that he must feel in another state of being, the consequence of his conduct in this? When he stands by the death-bed of one whom he tenderly loves, and the look of intelligence fades, and the pulse ceases to beat; in his desolation, does he not understand that death does its work only upon the shell:—that all that he loved in his friend has entered upon a higher life, and they shall meet again? Perhaps he is a member of a Christian family. The sympathies of the family circle are entwined around him the more closely on account of his misfortune, and he is peculiarly the child of many prayers? He has often been pointed to the name of God, and to heaven as the place of his abode. He refrains from labor on the sabbath, and takes a posture of reverence in the house of God, and in the devotions of the family. Can it be possible that this child has no idea whatever of spiritual existence, or any of the doctrines of natural or revealed religion?

To considerations like these, we have only to oppose the decided negative of facts. The deaf mute is surrounded by an atmosphere of light, but the simple truth is, that scarcely a particle enters his mind. He never reasons concerning the origin, or the destiny of the beings and things around him. Indeed, so heavy is the hand of his calamity upon him, so nearly does it depress him to the level of mere animal life, so dead are the germs of thought and feeling in his soul, that the great facts

and truths relating to God and a future state, which would seem to be the birthright and aliment of every rational mind, rarely attract his attention, or excite his curiosity.

A few years since, a number of intelligent deaf mutes, some of whom had completed their course at the Asylum, and others who were members of the school at the time, were examined with great minuteness as to their knowledge, and habits of reflection on these subjects, previous to education. They were fully able to comprehend the meaning of the questions proposed to them, as their answers show ; and as these were entirely their own, their testimony can be received without abatement, as the true picture of the moral condition of the deaf-mute, before he is enlightened by the special efforts of Christian philanthropy. Our limits will allow us to give but a single reply to each of the questions proposed ; and these will be taken at random, regard being had chiefly to their brevity.

QUEST. 1. *Before you were instructed in the Asylum, had you any idea of the Creator ?*

ANS. "While staying at home, I was ignorant of God, the Saviour of sinners, and the Redeemer of the world. My mind was without light, like an idiot, and I knew nothing about God, immortality, power and wisdom."

QUEST. 2. *Had you reasoned, or thought about the origin of the world, or the beings and things it contains ?*

ANS. "I did not think any thing about the origin of the world ; I only thought that the sky, and every thing on the earth looked very beautiful."

QUEST. 3. *Had you any idea of your own soul, and if so, by what means was it obtained ?*

ANS. "I knew nothing about my own soul from infancy. I did not know it was connected with my body, but I believed that my body held only flesh. When I first came to the Asylum, one of the instructors explained it to me. Now I shall remember it forever. I had not any idea of spirit, till my admission into the Asylum."

QUEST. 4. *Did you know any thing of death, and if so, what were your thoughts and emotions about it ?*

ANS. "My thought of death, was in confusion, and fear. When beholding a corpse, my feelings were sharp and bitter. I was quite out of knowing what it meant."

QUEST. 5. *When, and how did you obtain the first idea of God, of which you are conscious ?*

ANS. "When I was about fourteen years old, I came to the Asylum, and soon Mr. G., the former principal of the Asylum, taught me the catechism :—'God is a spirit ;' 'God is good ;' 'God is eternal.' I wondered to hear it. I had a better idea of God than before. My parents had showed me the name of God, and I was told that he was a very great person in the sky."

QUEST. 6. *After you had been sometime in the Asylum, and had become familiar with the subjects of the existence of God, of his infinite attributes, and wonderful works, how did you regard your former state of mind on these subjects ?*

ANS. "It seemed as if I were a beast, or a thing. As the clouds are dispelled, and the sun shines upon us, so the darkness of my mind was enlightened by the illustrations or explanations about the existence, 'nature, and moral perfections of God. It was not possible for me to contradict these truths."

QUEST. 7. *What did you think, when you saw people engaged in what you now know to be religious worship ?*

ANS. "I thought they generally went to church, to hear what ministers said, but I did not know they worshipped God, and that they were warned to be prepared for death. I thought the people in church sang to please others."*

These replies, received from different individuals, are specimens of a great number of similar import, and are entirely in point. To this testimony, (and it might be increased to any extent,) we will only add that of Mr. Gallaudet, whose experience coincides with these statements. "The subject," he says, "was one that engaged my attention, during the whole course of my instructing the deaf and dumb, and the inquiries which I made of them in regard to it, were continued, various, and minute. I do not think it possible to produce an instance, of a deaf-mute from birth, *who, without instruction on the subject from some friend, or at some Institution for his benefit*, has originated from his own reflections, the idea of a Creator, and Moral Governor of the world, or who has formed any notions of the immateriality, and immortality of his own soul."†

The real calamity of the deaf-mute therefore, is not that his

* 22nd. Rep. Am. Asy. 1838, pp. 13-24. † *Id.* pp. 26-7.

ear is closed to the cheerful tones of the human voice, and the melodies of nature ; not that all the treasures of literature and science, of philosophy and history, accumulated in the progress of ages, are to him as though they were not ;—but that the light of divine truth never shines upon his path ; that even in the midst of Christian society, he must grope his way in darkness and gloom, to the unknown scenes of the future, unless some kind hand penetrates his solitude, and breaks the spell that holds him from communion with the thought and feeling of the world. Nor do we affirm that his sad lot can be alleviated, only by sending him to an Institution for the Deaf and Dumb. The ingenious and persevering efforts of an intelligent friend, may find such access to his mind, as greatly to relieve, and in a measure, restore him to society. The success of the excellent Mrs. Tonna in converting the poor Irish lad, into the “Happy Mute,” is well known, and should encourage every benevolent person who has the opportunity, to make a similar attempt. Unhappily, the experience of all instructors of deaf-mutes goes to show, that cases of successful experiment are extremely rare. Least of all can we conclude, that because a child points upward with a serious look when he is shown the name of God, or even when he signifies by his rude gestures, his belief that the good ascend, and the bad go downward, there is evidence that he has any correct notion either of spiritual existence, or accountability. In making these signs, he merely imitates his teacher, and his knowledge extends no farther.

It is hardly necessary to remark that the deaf-mute, in common with every rational being, has a moral sense. His own observation has shown him a difference in the moral quality of actions. A thousand scenes have been acted in his presence, upon which he has involuntarily passed a judgment, as to their being right, or wrong. He has been reprov'd for disregarding the rights of others, and he has seen the effects of passion in himself, and in his companions. His moral judgment is correct, as far as it goes. He is therefore accountable, and must be held strictly responsible for obedience to the dictates of the stern and faithful monitor within.

Such being the truly deplorable condition of the uneducated deaf-mute, obviously the first work to be done for him, after his admission to an Institution for his benefit, is, to open his mind

as soon as possible to the great objects, facts and duties of religion. The policy which would defer the communication of these truths, a knowledge of which is so essential to his present and future well-being, to the last stages of his course, deserves any name rather than that of Christian, and the system of instruction that compels its adoption, should be rejected for that reason, if no other existed. If any human being specially needs the consolations of religious faith, it is the one who is the subject of this misfortune. He is peculiarly exposed to the petty vexations and trials of life, as well as to its more serious evils, while he has no resource but to brood in silent dejection over the mysterious causes of the ills that befall him. Why should he longer be left in this distressing uncertainty? Why should not the dark pall that confines his vision, at least *begin* at once to rise? The idea of God, and the leading elements of truth, are certainly within the comprehension of a child who is eight or ten years of age. We are happy to believe that the subject is regarded in its true light, in our American Institutions, and that religious instruction, beginning with the foundation-truth, is commenced at an early period in the course. In the American Asylum, the first lessons are given always within the first month, and often during the first week of the pupil's connection with the school. Let us now enter with him into this new scene, and note his emotions.

When a deaf-mute finds himself for the first time, within the walls of the Institution, his mind is filled with wonder. His life up to this time, except as regards mere animal enjoyment, has been one of isolation and loneliness. Though surrounded by friends who have felt for him the strongest affection, they have been able to hold intercourse with him only respecting the most common affairs, or his daily wants. But now he is in a new world. The community around him has a language with which he feels somewhat familiar, and in which he rapidly improves. Thought flies from mind to mind, and now for the first time in his life, he is in the enchanted circle, and feels the thrill! It is news to him that ideas and things have names. And he exhibits as much joy in learning that three small characters combined in a certain order, represent a domestic animal with which he has played from childhood, as a more cultivated mind would do, in coming suddenly into the possession of the wealth of

a kingdom. He is now ready to be taught, and grasps with eagerness after every truth that comes in his way.

Our readers may be interested to learn the first steps of the method pursued in imparting to the deaf and dumb a knowledge of the soul, and of God, and his attributes. It is substantially the same that would be taken to bring these truths to the perception of any other mind that is ignorant of them, though in this case, the medium of communication is, of course, the language of signs, while the reasoning is of the simplest kind. We have not to construct an argument to which the acute mind of an inveterate sceptic, (if there exist such an anomaly,) could bring no objection, but rather to trace the path, along which a mind anxious to know the truth might reach a satisfactory conclusion. It is not so much, even to the deaf-mute, an introduction of new facts, as pointing out the relations of those he already knows, although they have never excited his attention, and leading him to draw the plain and obvious inference. With regard to some truths, it is simply stating the reality of certain facts, which immediately commend themselves to his reason as natural and necessary, and which he might have himself discovered by proper reflection.

But the class is called together to receive the first lesson of religious truth. Rarely are human beings assembled under more interesting circumstances;—rarely is there a more responsible work committed to human hands, than falls to the lot of the teacher on such an occasion. Little time is lost in gaining the attention of the silent audience, for every eye in the room that beams with the least intelligence, is fixed keenly upon the teacher, waiting to read the slightest motion of the finger, or expression of the countenance.

We sometimes begin with the idea of the soul, and of God; at others, we first take up the elements of moral character;—what feelings and actions are good, and to be cherished, and what are evil and to be avoided; and also the duties they owe to their fellow-men. After the moral sense is somewhat enlightened and cultivated, we ascend to the relations they sustain, and the duties they owe to God. The latter course is perhaps the most philosophical, as we can only know God, by the reflection of his being in his creatures;—by clothing with perfection, and infinitude, the powers which we find in the human soul.

When the idea to be given is that of the soul;—the something within them that “thinks and feels,” a method like the following is often taken. The teacher calls to him one of their number. He indicates the most obvious points of difference between the child and some inanimate object in the room, as a table, or chair. The table has no feeling, or intelligence. He speaks to it, strikes it, calls it, but it makes no response. The child has sensibility and intelligence. He feels pain and pleasure; he comes when he is called. He can see and understand, and the table cannot. The child plainly differs greatly from the table, and from every inanimate object. He next takes an example from vegetable life, perhaps a tree. By delineating its outline in the air, the size of the trunk, the waving of the limbs, and the motion of the leaves, they soon recognize the intended object. He describes to them the roots piercing the ground, and the circulation of the sap. The tree has life; it grows; the trunk increases in size, the branches in length. Is the tree like the child? Can it feel, or see, or walk? Does it understand, when we speak to it? No, but the child does. The tree is not much like the child. Their attention is now directed to some animal with which they are familiar, as a dog or a horse. As the teacher describes its shape, height and common habits, the clapping of a dozen hands, accompanied by exclamations of joy, assure him that they know well the animal to which he refers. Is the animal like the child? It can see, run, eat, love, feel pain, come at command, &c. Should he ask them if the animal could do right, or wrong;—if it can deserve punishment, he would probably receive a universal assent. But is it as intelligent as the child? Can it read and write or count? Oh no. He has now made some progress. The child differs from a table, a tree, or a beast. He is better than either. Why? What has the child that these have not? To show more vividly the peculiar power and activity of the mind, the teacher closes his eyes, and walks about the room. He shows them that although his eyes are shut, he can still *see*:—he can see them. With his eyes closed he moves about rapidly, describes various objects, refers to their friends, and their probable occupations. He shows them that they can do the same. They can see their friends, though far away. Often in their

sleep, they look upon their familiar faces and enjoy their society.

By pursuing these and similar illustrations, they soon catch the idea which he wishes to convey ; that there is something in the child which they do not find in trees, animals, or anything else. But this wonderful "something" is not his body, or any part of it. His hand does not see, nor does any other limb. You may cut off any one of them, and yet the child can see as well as before. It is not his eye that sees, for the eye of a dead person remains unchanged, and yet has no power of perception, and the same is true of the organs of the other senses. But if this "something" is not the body, it has great power over it. It commands the hand or the foot to move, and is instantly obeyed. It sometimes compels the body to make the most violent exertions, to rush forward, to stop suddenly and to a variety of efforts as it pleases. They are now prepared to be told that the power that manifests itself in these different ways, is called the *soul*. It is not flesh ; it is not any kind of matter. It is something like breath, or the air, (and this is the sign by which we represent it,) but it is not the same. We cannot see, or handle it, yet it dwells in our bodies. It is this that "thinks and feels," and makes us differ from the animals and things about us. He also tells them that the body only is subject to decay : that when it dies, the soul leaves it, and that the soul lives forever.

We need not say that these illustrations, (we have given only the briefest outline,) are watched with intense and absorbing interest. They are portrayed by signs so natural and graphic, as to be understood by most of the persons present. Although so simple as scarcely to be worthy of the name of reasoning, they have nevertheless, effected a work of no small consequence to the deaf-mute. They have given him an idea of spirit ; an idea which, previous to this time, had never entered his mind. That he has it now, you may be convinced by examination, and by his expressions of astonishment at the revelation. His notion of spirit too, is correct as far as it goes ; it is composed of a knowledge of some of its manifestations, of some things which it is not, and of its undying life ;—a knowledge differing in degree, not in kind, from that in the mind of the most profound philosopher.

When the idea of spiritual existence is once clearly in the mind of the deaf-mute, it is comparatively easy to lead him up to the Infinite Spirit.

Various objects are around him which were evidently made by human hands : an article of furniture, a vehicle, or a house are obvious examples. Did man make the trees, the animals, the clouds, the stars ? Does he cause the lightning, or the whirlwind, the rain, the snow ? No, these agents are not under man's control ;—he certainly did not make them. Who made the sun, and moon, the sky, the earth, the sea ? “ Every house is builded by some man, but he that made all things is God.” There is an invisible, immaterial, every-where present Spirit, who made all these things ‘ by the word of his power.’

The impression made by the first idea of God which strikes the mind, varies with the mental constitution, habits of attention, and reflection of the pupil. In most cases, it enters the mind gradually, and no instantaneous effect is perceived. With some individuals, however, it has happened that in following a course of thought like that above suggested, though more full and minute, when a certain point is reached, the sublime idea of God has seemed to burst at once upon the mind with overwhelming power. The temple that was before tenantless and lonely, is filled with glory, and the soul shrinks with awe and amazement before the presence of its Maker till now unknown. Similar to this was the experience of *Massieu*, the celebrated pupil of *Sicard*. The *Abbe* relates that when, after preparing his mind by a course of argument like the one adverted to above, though of a more elevated character, he came to announce to him, as the author of the beings and things he saw around him, “ God, the object of our worship, before whom the heavens, the earth, and the seas quake, and are as nothing, *Massieu* instantly became terrified, and trembling as if the majesty of this great God, had rendered itself visible, and had impressed all his being, he prostrated himself, and thus offered to this great Being, whose name then struck his view for the first time, the first homage of his worship, and his adoration. When recovered from this sort of ecstasy, he said to me by signs, these beautiful words, which I shall not forget while I have life—‘ *Ah ! laissez-moi aller à mon père, à ma mère, à mes frères, leur dire qu’il y a un Dieu ; ils ne le savent pas.*’ ‘ Oh ! let me go to

my father, to my mother, to my brothers, to tell them that there is a God; they do not know him.' 'They do know him, my child; it is him they go to supplicate in that temple whither they formerly conducted you. 'They do know him; all those who hear, and speak, know him as well as you.'"

Deaf-mutes, as a class, are deeply impressed with religious truth, when once made acquainted with it. 'The striking narratives of the Scriptures never lose their attractions. The principles and duties laid down in the New Testament, are much in their thoughts, and allusion is often made to them in their letters and in the daily exercises of the school-room. Except in rare instances, religious instruction is received with interested and profound attention. Allowance must doubtless be made for the freshness and novelty with which these subjects come to them, and also for the fact that their minds are less occupied with other kinds of knowledge than those of persons who have heard from infancy. It is not singular however, that themes which relate to spiritual life, to God, the soul and eternity, coming in upon a mind, in a great degree unoccupied by the subjects which employ the thoughts, and absorb so much of the attention of other men, should make a strong and decided impression.

It is a pleasant circumstance in the discipline of a community of deaf mutes, that they are peculiarly susceptible to the feeling of religious obligation. No arguments affect their conduct so powerfully, as those drawn from this source. The approbation of God is constantly held up to them, (we can speak confidently only with regard to the American Asylum, but presume the same is true in our other Institutions,) as the highest motive for right action, and its effect upon the deaf-mute, who in many cases, has never been subjected to the least restraint, previous to entering the Institution, is a strong testimony to its power over all classes of men, if properly presented. Religious obligation, when brought before the mind of a deaf-mute, usually receive sa prompt assent, and a ready compliance, so far as the external conduct is concerned, although the heart may not be touched. When he does wrong, and the nature of his conduct is shown to him, he will generally frankly acknowledge his fault, and express a desire and purpose to amend. In most

*Cours d'instruction d'un Sourd-muet de naissance, par Sicard, p. 394.

cases, he manifests an entire willingness to perform religious duty. He is instructed in the duty and privilege of prayer ;— of confessing his sins to God, and asking for the blessings he needs ; and very soon he forms the habit ; unknown perhaps to any one but to him who reads the language of the heart ; and maintains it with great constancy and seriousness. Indeed so general is this habit among our pupils, that although there are prayerless ones among them, they are the exceptions. It is interesting to notice the care which even very young pupils, who have been only a short time in the school, will take to secure retirement, and the regularity with which they perform this most natural duty that a creature owes to his Creator. It is as if the soul, long enveloped in darkness, had now caught some glimmerings of light, to show in which part of the heavens it might expect the rising sun, and with a sense of its pressing want, was looking and longing for the presence of its reviving beams.

Instances sometimes are noticed, where, upon the first exhibition of divine truth, both the intellect and heart seem to receive it, as just what the soul needs, and cheerfully to yield to its power, while the after life gives beautiful evidence of the influence of grace. It is in many cases however, extremely difficult to judge correctly with regard to the real state of the heart, from the readiness with which they generally comply with the external duties of religion, and from the fact that in writing upon these subjects, and in the expression of their feelings, they often use language without proper discrimination, attaching to certain terms and phrases, a meaning different from that which they convey to other minds. Persons who are unacquainted with the deaf-mute character, are liable for these reasons, to form very erroneous opinions concerning them, when no deception is intended on their part. We would not be understood to imply that the moral character of deaf-mutes, differs in any respect from that of the community in which they live, or that the operation of truth upon their minds, is not essentially the same as upon others, for we have abundant evidence to the contrary. But passing their early years as they do, in utter seclusion from the direct influences of the gospel, it would be singular indeed if their translation into such “ marvelous light ” should not be attended with some phenomena peculiar to themselves.

The Asylum was designed by its benevolent Founders to be

preëminently a Christian institution, and to cause it to fulfil in this respect its high destiny, has ever been the desire and aim of its Instructors. They esteem it a privilege, not only to lift from the imprisoned mind of the deaf-mute, the mantle that shuts in so closely his intellectual horizon, but to open to him the sublime vision of faith, and to fit him, as far as their influence can do it, to be a partaker in the blessed realities it reveals. Regarding the religious training of the pupils as a matter of the first importance, it is the daily endeavor of the Instructors, to impress upon their minds those great principles of revealed truth, which may prepare them for the duties of the present and the enjoyments of the future life. Inasmuch however, as the relatives of the pupils belong to the various denominations of Christians which are found in New England, the Instructors do not deem it proper, or right, to give them any sectarian bias. They therefore refrain entirely from instruction upon the peculiar articles of faith which divide the Christian community into different sects, and present only those fundamental truths which are received in common by all evangelical denominations. Indeed, our pupils are generally ignorant, not only of the lines which divide Christians into different sects, but of the names of these divisions. Instruction upon these points may be well enough in its proper place, but they are not subjects which the Instructors feel called upon to explain. Even in cases where there is satisfactory evidence of piety, and a desire is expressed to join the visible church, we discourage such a step while they are members of the school, and prefer that it should be taken under the advice and supervision of their family friends. Those residing with us, who are already members of churches, commune with the churches to which they belong.

The routine of religious exercises pursued at the Asylum, is as follows :

The pupils assemble in the chapel in the morning, a short time before the hour of school. The seats rise from the platform towards the door, so that every one in the room can have a distinct view of the person who officiates ; the boys being arranged on one side, and the girls on the other. A text of Scripture, which has previously been written upon the large slates occupying one side of the room, is carefully explained by natural signs,—(: i. e. by signs which represent directly, not words,

but ideas,) and commented upon. They then rise, and prayer is offered in the same language. At the close of school in the afternoon, the pupils again repair to the chapel. In the meantime, the text explained in the morning, has been committed to memory. Some one from the scores of hands up-lifted for the purpose, is selected to spell the verse. They are examined upon the meaning of its various parts, and its general import, and a prayer by signs closes the service. On Saturday morning, a lesson from a catechism of Scripture history, is explained to the younger pupils. The older classes have a lesson in a catechism written for their benefit, comprising general expositions of the inspiration of the Scriptures, and of their duties to God, to themselves, and to their fellow men. These lessons are studied on the Sabbath, and recited in the school-room on Monday morning. The Sabbath services are similar to those in our churches, except in the language used, and the necessary absence of vocal praise. As a substitute for the latter, some stanzas of a hymn are often written upon the slate, and explained. This is followed by prayer. The text, and a general outline of the discourse, is also written in large characters upon the slate, so as to be easily read from all parts of the room. The more brief these outlines are, the better for immediate effect. They are desirable chiefly, to keep before the mind of the pupil the general divisions of the subject, as the discourse advances. Sometimes however these notes are more extended, as the pupils copy them when the service is concluded, and preserve them in a volume for future reference. After they leave the Asylum, these books become valuable sources of instruction. But to return to the service. Skillful and apposite illustration, is the great secret of effective lecturing to the deaf-mute. An abstract proposition, however evident and simple it may be, makes but a slight impression upon his mind. It is a matter of little interest to him, except as its relation to other truths is developed. He is not in the habit of generalizing, or of pursuing elevated processes of thought. The truth must be illustrated in the simplest manner, by showing its relation to facts in his own experience, or in the experience of others with which he is familiar.

The beauty, power, and scope of the language of signs, and its inestimable value to the deaf-mute, is nowhere so distinctly

seen, as in the worship and other services of the sabbath. We are free to express the belief, that in producing an immediate and strong impression, and in stirring the emotions of the human soul, this language, perfected as it now is by science and skill, has vastly more power than any oral language ever constructed by human ingenuity : and for this reason :—it has more direct access to the heart. The ideas suggested by the sounds of words, or by their written characters, are generally associated with them by a law which is entirely arbitrary. There is usually no connection whatever between the sound of a word, and its meaning. Even in the small class of words in which the sound seems to give some clue to the signification of the word, the association is rather from a habit of thought, than from any real similarity. A word which, to a cultivated mind, comes clustering with beautiful images, and wakes up in his soul thoughts of the spiritual and true, brings no such treasures to the mind of an illiterate man, although he may have a correct understanding of its common import. The case is widely different in signs. This difference is readily seen in the large class which are used to express emotion. The head bowing in adoration, the eye sparkling with joy, the countenance beaming with hope, the arms clasping to the heart the object of affection, the hands lifted in wonder, or extended in desire, the whole person shrinking in fear ; is language that can reach the deep seats of feeling in the soul, either in savage or in civilized life, far more directly than any combination of words, or sounds of the human voice. The events in the life of our Saviour, his meekness under the taunts of his enemies, and his agony in the garden and upon the cross, when depicted in simple and graphic signs, by the hand of a master, call up emotions that words labor in vain to excite. Many signs that are not strictly natural, are so nearly so, that they express the ideas for which they are used with a charm which words can never convey. But although many of the signs used in an ordinary religious service, are conventional, or natural signs so modified as not to be recognized by a person who is unacquainted with the language, it must be recollected that even these are well understood, by the greater part of a deaf-mute audience. And there is something exceedingly striking and impressive in the use of this language in a religious service. The mind seems to come into more di-

rect communion with God, and to deal with the realities rather than with the symbols and images of truth.

We have spoken of the deplorable ignorance of deaf-mutes of moral truth previous to instruction. We had designed to present some facts with regard to the number of this class of persons in our country, of a suitable age to receive instruction, who are living, and will probably be left to die, in this ignorance ; but our limits will allow only an allusion to the subject. It is a sad fact, that there are many such cases in this Christian land, and even in the most enlightened and favored parts of it. Instances have occurred, where children within ten miles of the Institution, have been utterly denied the precious boon of education, although every obstacle had been removed, excepting the simple unwillingness of the parents. Indeed since Institutions for the deaf and dumb have been established in this country, the difficulty of bringing these persons within the reach of instruction, has not been so much, to obtain the pecuniary means for defraying the entire expense, as to induce their friends to part with them for this purpose ! In some cases, this unwillingness arises from the excessive tenderness, which clings the more closely to the child on account of his misfortune. In others, it arises from ignorance of his present destitution. Persons of limited education, are not apt to appreciate the value of a good education to their children, and least of all, to realize the deep darkness that veils the mind of the uneducated deaf-mute. But in other cases still, and these unhappily are not few, it must be distinctly said, that this unwillingness arises from a motive far more dishonorable to human nature than those just mentioned ;—the desire of the child's assistance, and a preference of this, to its own present, and eternal good. It not unfrequently happens that when this reason does not entirely keep a child from the Institution, it materially shortens the time of his stay, so as sadly to affect his usefulness, and happiness, and the degree in which he is restored to society. How contemptible such a motive is, how cruel its operation upon the child, and the weight of responsibility it must roll upon the parent who acts under its influence, we need not say.

Upon no class of society, has the humane and Christ-like spirit, which at the present day, is going forth to relieve every form of human suffering, shone more kindly than upon the deaf-

mute. Of all the children of misfortune, his case has, till a somewhat recent period, been the most pitiable. But he is no longer doomed to so cheerless and hopeless a destiny. The liberality of most of the states of the Union, and the active benevolence of individuals, make the want of pecuniary means, no obstacle in the way of bestowing upon every deaf-mute of suitable age in our country, a good education. It remains for his family friends, and for those who feel an interest in his welfare, to see that no other obstacle shall deprive him of a blessing so indispensable to his well-being, as an immortal and accountable creature of God

THOUGHTS OF THE DEAF AND DUMB BEFORE INSTRUCTION.

BY LUZERNE RAY.

THE probable condition of an individual mind, if all its avenues of communication with the external world should be completely closed, has always been a question of some interest among psychologists. The matter, indeed, is one of speculation merely ; for, so far as we know, there has never been, since the creation of man, a solitary example of the kind. It is common enough to meet with individuals who are destitute, and have been so from the hour of birth, of a single sense ; sometimes, but in very rare cases, persons are found in whom this deprivation extends to two, and possibly, three of the five senses ; but we have never yet heard of a living man or woman, who at the same time could neither hear, see, feel, taste nor smell.

Is it not possible, however, to conceive of such a case as actually occurring? Physical life is not dependent upon the existence of any one of the senses, nor upon them all combined. Even the nerves of sensation which permeate nearly the whole body, are not identical with the organs which sustain life ; and the former, therefore, might lose every particle of their sensitive power, without essentially impairing or interrupting the functions of the latter. As the supposition, then, involves no

absurdity ; no natural impossibility ; let us venture to imagine an infant born into the world, entirely destitute of the five senses which children ordinarily possess. Let us suppose that the animal life of this infant is preserved, and that he grows up to be, in outward appearance at least, a man. The questions immediately arise ;—What would be the condition of a *mind* so environed ? Can we properly say that there would be any mind at all ? Cut off from all connection with the external world ; with knowledge, not only at one entrance, but at all entrances, quite shut out ; could there be any conscious self-existence or self-activity of a soul imprisoned within such a body ? Is that which we call *mind*, including all its magnificent operations and developments, the mere product of a certain bodily organization ? To say this, is to declare the main doctrine of the lowest form of Materialism. Has the soul an independent existence, outlasting the wreck of the body and rising even more glorious from its ruins ? So we have been taught to believe ; and if so, then it seems to follow as a matter of course, that whatever may be the condition of the body ; the mind, while it remains a resident within, must, by its own nature, be self-conscious and self-active ; although cut off, by insuperable barriers, from all communication with any other created being.—But we must arrest these questions, and stifle the thoughts to which they give rise ; since to follow them any farther, would lead us quite beyond the purpose of the present article.

As no such subject for psychological anatomy as we have supposed, has any actual existence, we must be content with approximation ; and in the absence of any individual deprived of all his senses, limit our inquiries to those who are suffering only a partial defect. This, it must be acknowledged, is a much more satisfactory field of investigation ; for even if we could have a literally senseless living body, there would still be no possible method of reaching the mind within, and ascertaining the nature of its operations.

Of the two nobler senses ; hearing and sight ; hearing, as the inlet of spoken language, unquestionably has the closest connection with the mere intellect ; and the loss of hearing therefore, so far as mental cultivation is concerned, is the greatest of all possible calamities, next to the loss of reason itself. The mind of the uneducated deaf-mute is in a state of isolation the

most complete that is ever seen among men ; and the thoughts, the reasonings, the whole activity of such a being, furnish a subject for philosophical investigation of the highest interest. But how shall this mind, so separated from all others, reveal itself and its operations, with any distinctness ? Remaining uneducated, the deaf-mute has no language, that is at all adequate to such a revelation. Happily, this obstacle has been surmounted. Science and Benevolence, united in a wedlock the highest and holiest of all, have generated a method by which the barriers of nature are thrown down, and a free entrance and exit established for the mind within the imperfect body, and the minds without. The educated deaf-mute, to a greater or less degree, has mastered the ordinary language of men ; and by its aid, he is competent, not only to declare his present thoughts and feelings, but he can also bring Memory to testify to the past condition of his spirit.

The way being thus opened, it is easy to obtain a knowledge of the thoughts of the deaf and dumb before instruction ; and to set forth a few of these thoughts, in the words of the witnesses themselves, is our object at the present time.

Those who are familiar with the science of Mental Philosophy will understand us when we say, that we are not now to touch the high and difficult question concerning the *ideas* of the uneducated deaf and dumb, but shall confine ourselves closely to their *notions* ; that is, to the reasonings and theories of the mere Understanding, in regard to the phenomena of the sensible world. There is a great difference among educated deaf-mutes, in respect to their ability to give any clear account of their mental operations, during the times of their ignorance. Some of them appear to have looked upon the “goings on” of Nature all around them, with scarcely more reflection than the beasts themselves are supposed to exercise. They seem to have passively received impressions from the outward world, without any inquiry or speculation as to the causes or consequences of what they saw. Others, through a defect of memory, are unable to recall their past intellectual life with any distinctness. But there is a third class of a very different character. The minds of these, even before any attempts had been made to educate them, were always busily at work ; and their recollections are so distinct, that they are able to declare their old notions,

with almost perfect clearness. Their reflective powers seem to have been remarkably developed, even under the exceeding disadvantage of their position. Some, indeed, may be said to have constructed, in their ignorance, a complete "System of the World;" bearing little resemblance, it is true, to that of La Place, but scarcely less remarkable than his, if we consider the peculiar circumstances in which it was elaborated.

The extracts which we shall now proceed to offer, intermixed with such comment as may seem to be necessary, were obtained, not long ago, from pupils belonging to the oldest class in the Asylum; and they are printed here precisely as they came from the writers, without correction or change of any kind whatever. The mind of the uninstructed deaf-mute must be acted upon, of course, almost exclusively through the eye; and the objects and operations which appeal only or principally to the sense of sight, will for the most part occupy his thoughts and excite his speculations. The overarching heavens, with the glory of the sun by day, and of the moon and stars by night; the heavy thunder-clouds of summer, with the lightning leaping from their bosom; the snows of winter, with all the other changes of the atmospheric world;—these visible phenomena we uniformly discover to have made the most distinct and durable impressions upon the minds of these children of nature. Death, also, is to them a mystery, even greater than it is to others. The pale, cold and motionless corpse, seen by nearly all of them in childhood, awakens thoughts for which they can find no utterance; and in their blind efforts to measure the significance of this marvelous change, they frequently fall upon notions of the wildest, and as we should say, most absurd character.

It will be noticed that some of the writers quoted hereafter, speak of having heard in childhood. This is true of three or four of them. In their case, hearing was not wholly lost before the age of four, five or six years, and they had acquired, of course, some knowledge of common language; but it is evident from what they now write, that their notions in respect to the phenomena of nature, were quite as distant from the truth, as those of the congenitally deaf and dumb themselves.

The first extract which we offer, reveals only that common terror of lightning, which prevails among the ignorant of all classes. There is no attempt, in this case, to speculate upon

the cause of the phenomenon ; fear having left little room for any thing like philosophy. The writer, now a young man of excellent character and acquirements, relates the following experience of his boyhood.

“Prior to my coming to the Asylum, as the clouds gathered together over us, a shower fell in the evening. It made me feel tired to see the flashes of the lightning, so I retired to bed, in order that I might not see them. But I did see many flashes, and they caused me to cry when they twinkled through the windows of my chamber. Therefore I cried aloud, so as to let my mother put cloaks and some other garments about the window, to keep the flashes from my sight. She left me, and went down stairs to her usual work. Quite soon, I was frightened by a flash, so I cried very loudly that the flash came into the upper corner of one of the windows. Then she fixed that hole by taking off one of the garments, and tying it to another.”

A second pupil, the sister of the foregoing, writes as follows, concerning the apparent nearness of the firmament above her head. Others of them, it will be noticed as we proceed, entertained the same notion, and made some ineffectual attempts to scale the heavens ; not, like the giants of old, by piling one mountain upon another, but by the simpler and easier method of setting a ladder against a barn. Thomas Hood, in some of his inimitable verses, has alluded to this disposition of the young, to bring the sky down into close neighborhood with the earth.

“I remember, I remember,
The fir-trees dark and high ;
I used to think their slender tops
Were *close against the sky* ;
It was a childish ignorance,
But now 'tis little joy,
To know I'm farther off from heaven,
Than when I was a boy.”

Here is a difference in point of *expression* undoubtedly, but the same thought will be found to constitute the basis of both. The young woman says,

“I often looked up at the sky, and thought it was a very fine ceiling. I thought that many good persons lived in it ; but I could not go there. I invented to take a long ladder, and put it on a house or a barn to step up there, for I thought that the sky was not very high ; but I was disappointed, and often thought how could I go there. Sometimes I sat down, and my sister,

Nancy sat beside me. We both were looking up at the sky. I told her I should like to count the stars to see how many there were in the sky, but sister Nancy said I could not, for there were as many as my hairs."

In the lad whose confessions are next to be introduced, and who could hear until he was five years old, we have the example of one, who pertinaciously adheres to his old opinions, because appearances seem to sustain them, against the instructions of those whom he knows to be wiser than himself. He says,

"I often asked what made water boil, and when told that it was the fire, I asked what the fire was made of; but I do not recollect having received any answer. When asked what the sun was, I answered that I thought it a mass of red hot iron which was hoisted over the earth by day, and when it went down, the people who lived in the sea, took it and cut it to pieces, and fried it over for the next morning. The moon and stars I thought were smaller masses of red hot iron, or perhaps as large, but at a greater distance. When I came to learn geography, I found that the earth was round, and turned round on its axis. This, I argued, was false. 'For,' said I, 'if the earth turns round, why do we not fall off, when it turns so that we are on the lower side of it.' When told about the attraction of gravitation, I could not get the least idea of it, till I came here. I had seen an orrery, and knew the names of the planets, but I thought they were stationary. The orrery showed me my error. But I said, 'If they move, why do we not see them moving?' And so I always argued, if any new thing was told me."

The following is from a young woman; and shows, among other things, the feeling with which the first thought of death is regarded.

"Every evening, when the moon shone, I went out and sat down near the house alone, and kept looking at the moon all the time. I thought that there were a great many people living in it. I had a wish to go there, so I thought how I could go, but I did not succeed. It always pleased me to sit down and think of the moon and stars, when they made their appearance. One time, when my mother was going to attend the funeral of one of her neighbors, she wanted to have me go with her; so I was willing. As I saw the corpse, I was much afraid, and I asked mother if I and she should ever die. She said all persons must die. I told her that I did not want to die. I told her that if I should die and be buried in the grave, I could get out by pushing up the earth. She said, that could not be. I told her that I could make myself live forever. From the first time that I saw one dead, I thought about death every day, and could not

do anything to make myself happy. I had the idea that men filled pails full of water, and poured them out into a brook that had no water, and it became a river."

The next is also from a young woman, whose aspirations after the sky, seem to hold the highest place in her memory.

"I thought that the earth was larger than the sun. I thought that the sun was a man, because he looked as if he had a face. One day, as I was walking with my cousin Lydia, I saw the sky. I told her I could go up by means of a ladder, because it was not very high, but she said that it was, and it was true, but I did not believe it. I thought that the earth was level, and I could go to the end of it in the south. I thought that houses were above the sky, and I could go up hill into it."

The following is contributed by a lad who could hear and speak in childhood.

"When I first began to have ideas of things, was when I was about five years old, and at that time I could hear and speak. Then I first went to the village school, but I do not think that I learned any thing there. When a thunder storm came on, I would stand and look at the lightning, but I never thought of the cause of it; only I was very much afraid that it would strike me. But when I heard the thunder, I thought that the sound was somewhat like that of a very large garden roller, which was rolling over the floor; and I had an idea that there was a great man up in the air, who made the noise with a very large garden roller. I thought that the earth stood still, and the sun moved round it. I thought that the sky was not very high, and that I could touch it with a pole, and I sometimes made the attempt, but I always found the pole too short. I thought that above the sky was a bright, pleasant place, and there was a hole in the sky. Through this hole a bright light shone, and I thought that the hole was called by the people, *sun*. I used frequently to look at it when it went down, and wondered where it went; and when it rose in the morning, I thought it new, and I wondered where it came from. When I saw the moon, I thought, from its appearance, that it was a man looking down from the sky on us, and it impressed on me, feelings of awe. I thought the sun, moon and stars were very small, and I wondered how they could give so much light. Now I have been in the Asylum nearly three years, and understand these things, and I often think how silly I was to think so."

It is common among the uneducated deaf and dumb, to give personality to the heavenly bodies. The sun and moon are often, in their view, living, intelligent beings; who look down upon them from the sky, with such a knowledge of their actions

as sometimes fills them with embarrassment, and even dread. Thus, a young woman writes,

“When I traveled, the sun followed me, and it looked as if it was a man. It moved round the sky, and I told one of my mates, that the sun did not follow her, but it followed me because I was deaf and dumb. I was jealous of the hearing people, because I could not speak. I thought that there was no deaf and dumb but me, and I sometimes wept. When the funeral of some one was attended by his friends, walking in procession near my father’s house, I saw the hearse going to the burying-ground, and my mother told me that I should die in a few years, but I was afraid to be in a coffin, because some rats would gnaw my body. I did not know where our souls went.”

A lad, who could hear somewhat in childhood, says,

“My opinion of the earth was, that it was a flat surface, extending a great many miles, but not without end. I retained the same opinion till I was brought to the truth. I thought that if I should walk to a very great distance, I should come to the extremity of the earth. I do not recollect what ideas I had of the sun, and whether I had any or not, I do not know, but of the moon, I had. In the night, when the moon shone, it appeared to me with a nose and eyes, which I thought were the features of a living being. She appeared to be always looking through the sky at me, and often excited my apprehensions. I feared to steal during the night, for I knew she was always looking at me. Thunder and lightning I feared much. Nearly all I thought was erroneous. I am now brought to light and know the truth of things.”

Similar extracts might be multiplied to a much greater extent, but we have room for only one more. The writer is a young woman who has been in the Asylum for nearly five years, and will finish her education in the course of a few weeks. She says,

“The motion of the earth was unknown to me, and in my early age, I took the sun for a man, who put his face out of the sky to see if we were doing right or wrong. The reason I thought so was, because, one afternoon, as I was sitting on the door-steps, disputing with my sister about something, it shone into my face brightly, and hurt my eyes a little. When it was out of sight in the evening, I was reminded that it had gone to bed, as we did. The stars, I thought to be sparkles of fire which ran up out of our chimnies and were fixed in the sky. The rain; I thought there was one room full of water which was poured down from heaven. But I never knew that the vapors from seas, rivers, &c. were raised into the air and made

clouds. I supposed that there was another earth under this, in which were many houses, and I sometimes wished to go down and see them. When I attended a funeral of an old man about a mile from my home, I pitied him for having no pillow in his coffin, and was afraid that I should have none when I died, for it would hurt my head. I was also afraid I should be lonesome in the grave, and wish to return home again. My impression was that my parents and all the aged people were born old, and all the others born as large and tall as they were. I never expected to grow up and become old. Of this, I was glad, but in the course of childhood, one of my sisters taught me about this. I was sorry and disliked it, because I should lose my appearance of youth."

We smile at the childish notions of the ignorant deaf and dumb, as revealed in the foregoing extracts; and yet, they are scarcely more unscientific than the elaborate theories of many philosophers of former times, who were justly accounted the wisest among the men of their own age. In respect to natural science at least, it is true, as one has said, that "the gray barbarian is lower than the Christian child;" even if we apply the term "barbarian" to the Aristotles and Plinys of the ancient world.

LA PETITE SOURDE-MUETTE.

BY MRS. L. H. SIGOURNEY.

[WE are under obligation to the distinguished authoress, Mrs. Sigourney, for her voluntary offering of the lines below, to enrich the pages of our periodical. This is not the first time that her genius has exercised itself upon subjects related to the Deaf and Dumb. Those who are familiar with her poetry, will recollect the pieces entitled "The Deaf, Dumb and Blind Girl at a Festival"—"The Marriage of the Deaf and Dumb"—and especially the "Lines on the Death of Alice Cogswell." These last named "Lines," in our judgment, for genuine poetic beauty and power, are unsurpassed by any others which have fallen from her popular pen.—EDITOR.]

Child of the speaking eye,—
 Child of the voiceless tongue,—
 Around whose unresponsive ear
 No harp of earth is rung;—

There's one,—whose nursing care
 Relax'd not, night or day,
 Yet ne'er hath heard one lisping word
 Her tenderness repay;—

La petite Sourde-Muette.

Though anxiously she strove
 Each uncouth tone to frame,—
 Still vainly listening through her tears
 To catch a *Mother's* name.

Child of the fettered ear,
 Whose hermit-mind must dwell
 'Mid all the harmonies of earth
 Lone, in its guarded cell ;

Fair, budding thoughts are thine,
 With sweet affections wove,—
 And whispering angels cheer thy dreams
 With minstrelsy of love ;—

I know it by the smile
 That o'er thy peaceful sleep
 Glides, like the rosy beam of morn,
 To tint the misty deep.

Child of the pensive brow,—
 Search for those jewels rare
 That glow in Heaven's withholding hand.
 To cheer thy lot of care ;

Hermetically seal'd
 To sounds of woe and crime,
 That vex and stain the pilgrim-soul
 Amid the snares of time ;

By discipline made wise,
 Pass patient on thy way,
 And when rich music loads the air,
 Bow down thy head, and pray.

Child of immortal hope,—
 Still, many a gift is thine,
 The untold treasures of the heart,
 The gems from Learning's mine ;

Think!—what ecstatic joy
 The thrilling lip shall prove,
 When first its life-long seal shall burst
 'Mid the pure realm of love.

What rapture for the ear,
 When its strong chain is riven,
 To drink its first, baptismal sound
 From the full choir of Heaven.

THE MOTIVES TO INTELLECTUAL EFFORT ON THE PART OF THE YOUNG DEAF-MUTE.

BY LUCIUS H. WOODRUFF.

THE education of a rational mind is a high and momentous undertaking. To cultivate and give a right direction to powers, which, though feeble in their inception, are destined to be so vast, and to spread themselves over an illimitable range of existence, if rightly considered, would seem to be a work of such magnitude as almost to appal the mind, and cause it to shrink from an effort, the success or failure of which, involves such stupendous and enduring results.

Look at the youthful mind, whose faculties have just been unfolded, and who shall say, what forms of beauty and strength, those germs of thought and feeling, under appropriate culture, may assume. In the vegetable world, the slender stem, which a child may bend or break, planted in a good soil and nurtured with care, expands into a vigorous tree, whose branches charm the eye with their foliage, and afford a grateful shade, or supply delicious fruit to gratify the taste. But how feeble a type is this of the expanded growth and beauty and fruitfulness of a well trained and well directed mind, fulfilling the ends of its high destiny by reflecting the moral and intellectual image of its great Author.

We deem it therefore a question of the highest interest, by what incentives can the intellect of the young mute be roused to activity and zeal in the pursuit of knowledge? Much of what we shall have to say will be equally applicable to the mental training of other young persons; still the minds of deaf-mutes constitute a peculiar class, and the principles which we shall lay down will be somewhat modified in their application to them.

When a mute child is first committed to the care of an instructor, he very soon exhibits that instinctive love of knowledge and disposition to mental activity which belong to every rational soul. The intellect craves its appropriate aliment, and demands the healthful stimulus of action, as truly as the body. The deaf-mute, moreover, receives the knowledge which is communicated to him with a degree of avidity proportionate to the

impediments by which he is surrounded ; as, by the deprivation of hearing, the key of knowledge has in some measure been taken away from him. By patience and assiduity and skill, on the part of the instructor, this desire to learn may be so nurtured and guided, as in time to become, at least in some instances, an enthusiasm which will put in requisition all the energies of the mind. On the other hand, the obstacles and embarrassments, which beset the path of the unfortunate child, may be allowed so to accumulate as to discourage him and create a dislike for study. This unhappy condition has its analogy in the diseased body, which rejects the food that is most grateful to it when in health, and is indisposed to that exertion, which at other times, it spontaneously seeks.

The restraints of the school-room and the confinement of study are, it is true, somewhat irksome to youth of all classes ; but if these restraints be judiciously regulated, while the love of knowledge is carefully cherished, they may serve, by cultivating a love of order and regularity, to strengthen rather than diminish ardor in the pursuit of learning. It is certainly a practicable attainment, by ingenuity and perseverance, guided by a heartfelt interest in the welfare of the pupil, to awaken in his mind, in a majority of instances, a high degree of zeal for intellectual improvement.

In the next place, the love of approbation may afford effective aid in promoting the child's mental development and progress. It is one of the earliest motive influences that affect his mind. Looking up to his instructor as far above him in character, as well as in knowledge and capacity, he is prepared to set a high value upon the expression of his favor ; to secure which he feels to be a sweet reward for all his endeavors ; while at the same time, by this very means, the love of knowledge itself is enhanced. It is of the greatest importance, therefore, to secure his highest confidence and regard, in order that he may feel the continual stimulus of a desire to please his teacher.

The influence of the principle we are considering will be very great, if its utmost capacity be tested. It is natural to the young, before their minds are perverted, to reverence their superiors in age and wisdom. If then an instructor exhibit those qualities which he may and ought to possess, he can hardly fail to inspire his pupils with the greatest respect and affection for

him ; so that his approbation shall be to them a motive of gentle yet constraining power. The teacher of the mute enjoys, perhaps, a peculiar advantage in this respect. The possession of the faculties of speech and hearing, of which the pupil is consciously deprived, seems to give his instructor a mysterious ascendancy over his mind. In addition to this, the peculiar privation which he suffers, calls forth a stronger sympathy and affection towards him on the part of his teacher, and is fitted to elicit a corresponding warmth of attachment and confidence in return ; which will do much to excite him to diligence in his studies and aid in the rapid development of his mind. The human mind may be led in any direction, and stimulated to any degree of effort, through the medium of its affections ; and this is eminently true of the ductile and confiding minds of the young, especially, where, as in the case of the mute, a condition of peculiar dependence develops these qualities in a higher degree.

A remarkable exemplification of the effect which may be produced, under the most unpromising circumstances, by inspiring a warm regard for the instructor, and at the same time kindling an intense desire of knowledge, may be found in the well known instance of Laura Bridgman, a deaf, dumb, and blind child, whose mind has been released from its former condition of apparently impenetrable darkness, through the benevolence and persevering skill of Dr. Howe, the distinguished principal of the Perkins Institution for the Blind in Boston. By the judicious measures which have been pursued in her case, her mind has not only been brought out of darkness into light, but a love for learning developed, which is rarely surpassed in children of her own age ; many of whom, indeed, fall far below her in mental attainments ; while she evinces an ardor of affection and confidence towards her instructor, that glows with the greater fervor, because of the peculiar circumstances of dependence in which she is placed.

Much aid may be derived from the same principle, in its relation to the parents and friends of the mute. He is separated from them, but his attachment to them remains ; and should be increased and strengthened with the development of his mind. He should be taught to feel his obligations to them ; to understand what are their expectations and hopes concerning him ; how dear he is to them and what his affection should be in re-

turn. For this purpose he should be assisted to retain the memory of home, of his parents, brothers and sisters, and near relatives and friends with as much distinctness as possible ; should visit them in vacation when this is practicable ; hear often from them ; and when sufficiently advanced, correspond with them by letters. Thus he may be made to feel the constant incitement of a desire to please them ; and when this is coupled with an attachment to his teacher great application and effort may be secured.

There is another source of mental stimulus, which is in our opinion both healthful and effective :—and this is found in the relation of the pupil to his class-mates and companions. We would by no means seek to cherish a spirit of selfish ambition, which would lead him to rejoice in their failure while exulting in his own success ; but we would avail ourselves of the appropriate influence of the social principle, and make the fact that those around him are pressing forward in the career of improvement a strong motive to exertion ; that he may not be left behind in the race, nor fail of being first therein, if his capacity and opportunity may secure to him that prœminence.

If it be objected, that such emulation will be likely to engender feelings of envy and jealousy, we reply, that this is by no means necessary. It is a perversion of a noble principle, and may as easily be avoided as the perversion of other good principles of action. Competition in study, business, or amusement is not of necessity base and selfish ; but on the contrary, may consist with generous feelings, and be regulated by the law of benevolence, as truly as any other of the various impulses of human action.

This principle is recognized, or at least exerts its influence, in all our colleges and schools, and is found to exist also in institutions for the deaf and dumb. Mutes, like others, are sensitive with regard to the estimation in which they are held by their companions, mortified by failure, and depressed by a sense of inferiority ; and on the other hand are pleased and encouraged, when they find themselves able to compete with their fellows. Thus when formed into classes, the public sentiment of the class, so to speak, reacts vigorously upon its individual members, and constitutes a motive power which a skillful teacher can wield with great effect.

The evils, which are often found to exist in connexion with the spirit of emulation, generally arise from its undue development ; to the exclusion of those higher motives, the influence of which is necessary to the healthful, and we may add, the most effective condition of the mind.

Notwithstanding the power and adaptation of the springs to intellectual exertion which we have noticed above, there is another of higher value and still greater efficiency :—a motive which outweighs all others, and when combined with them, gives them their just proportion and true position.

It might be inferred from the nature of the mind, and its relation to its great author, that this relation would lay the foundation for its most vigorous action. The benevolent impulses of our nature, as they are the noblest, are capable of being the strongest. We have remarked above, what a stimulus is afforded to the young mind by the exercise of its affections towards a parent or a teacher. How much more then is it to be expected that love for the Heavenly parent, as it is an affection far superior to that which grows out of any earthly relation, if once awakened in the youthful mind, will exert its benign and vigorous sway over all its powers, imparting an energy and steadfastness to mental exertion before unknown. Mental application in a child is more disturbed and interrupted by moral causes than by any other. The irregular action of his will wars with his fondness for learning ; interferes with his regard for his superiors ; and renders him in a measure indifferent to his equals ; thus closing in his mind, as it were, the avenues of knowledge. How can a stubborn, disobedient, or petulant child be expected to love his books or make progress in learning ? It is evident that these disturbing influences must be checked and prevented by the sway of a controlling principle, or else efforts to instruct will be of little avail. The love of what is right and good—or, in proportion to the child's apprehension of him, of the great source of goodness and rectitude—must rule the youthful heart, in order to afford a basis for the highest and best development of its power ?

We know that under the excitement of inferior motives, even those which are selfish and unworthy, the mental faculties may be forced to exhibit an inordinate development in a given direction. Such an unhealthy precocity we seek not, but rather

that steady and progressive unfolding of the powers, which is neither dilatory nor premature ; which is in harmony with all the healthful instincts and buoyant spirits of youth ; neither robbing it of its sprightliness nor suffering it to be the prey of stupidity. If we have a clear idea of what is to be aimed at in the education of a child, and understand that it is not so much an object to store his mind with ideas, as to give a right training to his faculties, so that he may be able to use them easily and effectively, we shall be prepared to appreciate that rectification of the moral feelings, of which we speak. Of how much value to the child, as well as to the man, is the simple quality of patience. Sir Isaac Newton declared, that "patient thought" was the secret of his success in exploring the realm of nature's laws ; and if we may compare great things with small, it is only by inducing the same mental habit in its appropriate degree, that the intellectual progress of a child can be secured. But this is not an easy attainment to the young, and other motives may entirely fail to secure it, while the one of which we speak will discipline even their minds to patience and perseverance.

We are aware, that what we advance on this topic will seem to many mere speculation, because there are among our youth so few examples of the practical working of this high principle. We do not maintain that the best scholars in our schools, or in the institutions for the deaf and dumb, are those who have right moral feelings, for we know that this is not always the case ; but we do maintain that, with equal capacity and under circumstances equally favorable, the child, that loves to please his Heavenly Father, will make greater proficiency in study than one who has not this ennobling stimulus. And here we may be permitted to allude to an example, which, while it may be thought in some respects to be inapplicable, will yet illustrate our meaning. While the harmony and beauty of the moral feelings of Jesus Christ, from infancy to manhood, seem to be in some measure appreciated, the unwonted strength of his youthful mental faculties more generally escapes attention. But by a single incident in his childhood's history, most forcibly sketched by the sacred writer, we are presented with a striking view of his intellectual abilities and attainments. It is related of him that at the age of twelve years, he was found in the temple, seated among the learned teachers of the Jewish

aw, listening to them with intelligent and interested attention, occasionally proposing questions, and in turn presenting replies, that excited the astonishment of all who heard him. We would not overlook the fact that, even at that early age, the divine fulness dwelt within him, but still we see no reason to doubt that, as a child, the perfection of his moral nature had aided his mental development, and fitted him to exhibit this surprising wisdom.

Many humbler examples might be adduced, particularly those in which, by the renovation of his moral feelings, the mental habits of a youth have been changed, from heedless inattention or listless inactivity, to patient application and comparative quickness and vigor; but we deem it unnecessary, and content ourselves with appealing to the experience and observation of teachers on the subject. There is nothing peculiar in the case of deaf-mutes in this respect, except it be a simplicity of mental character and an ignorance of the world, highly favorable to the entrance and dominion of this highest and best motive of action.

At a certain stage of mental development in the mute, considerations derived from the connection between present diligence and improvement and his condition in life after leaving the institution, may be brought to bear with great force upon the mind. He may be made to see in what a peculiarly dependent and unhappy condition present neglect will cause him to be placed hereafter; how much exposed he will be to temptation; how liable to be wronged and how unlikely to secure for himself a comfortable support; while on the other hand he may be led to realize to what a degree a good education will obviate the peculiar disadvantages under which he labors, by affording to him the resources of reading, facilitating his intercourse with others, and enabling him to be in a higher degree useful to his relatives and friends; in short, by making him a blessing instead of a burden to himself and to society.

Under such influences as we have now pointed out, we may expect, in many instances, to see developed in the intellectual character of the deaf and dumb, a pleasing combination of strength and simplicity. Strength will be the result of careful training; while simplicity flows naturally from that comparative isolation of the mind which prevents its being formed too

much on the model of others. Great attainments in literature and science are not in ordinary cases to be expected ; but with education, nothing forbids the mute from rising superior to the disadvantages of his situation, as it respects the acquisition of knowledge. Through the medium of books, the whole circle of the sciences is outspread before him ; and having once thoroughly mastered the difficulties of language, he may range over the whole field of useful learning ; finding no impediment even in a foreign tongue, which he as well as others may acquire, so as to unlock the treasures it contains. But the more important results, inasmuch as they may be more generally realized, of a careful education, according to the principles we have now advanced, will be the capacity imparted to the mute, of mingling with little embarrassment or inconvenience in the common intercourse of life ; his consequent restoration to society as an intelligent, useful and happy member, almost causing him to forget the peculiar privation which he suffers ; and especially the scope afforded for the expanding growth of his moral nature, enabling him to cherish bright anticipations of that world, where his ear shall hear the discourse of angelic minds, and his tongue mingle freely in their notes of praise.

A MONUMENT TO HEINICKE.

BY LUZERNE RAY.

SAMUEL HEINICKE holds the same place in Germany, in respect to the education of the deaf and dumb, which Ponce occupies in Spain, De l' Epee' in France, Braidwood in Scotland, and Gallaudet in America. The schools for this class of children with which the German States abound, all profess to follow the system of Heinicke ; and he is regarded, with a kind of filial reverence, as the common head and father of them all. We are not surprised to learn therefore, as we do by our latest advices from Europe, that the citizens of Hamburg have begun to take measures for the erection of a public monument, to the memory of this first German benefactor of the deaf and dumb. A respectable committee has been appointed, to raise the neces-

sary funds and assume the general management of the enterprise, and a circular has also been issued, to excite the interest of the German people in this project for doing honor to one of their own countrymen. Of this circular we subjoin the following translation, chiefly for the sake of the biographical facts which it embodies.

“In the village of Eppendorf, near the city of Hamburg, there lived, during the second half of the last century, from 1769 to 1778, a man of a pure character, of a sensitive and profoundly religious spirit, gifted with the rarest qualities of genius, of a clear intellect and a noble heart ; who, full of the liveliest sympathy for the misfortunes of his fellow men, made it the labor of a life consecrated to God and to humanity, to comfort the forsaken, to dry the tears of those who wept, and to minister aid to all who were in distress. The most eminent of his contemporaries, such men as Klopstock, Büsch, Reimarus, Heusler, Unzer and many others of similar character, sought his acquaintance, acknowledged his merit, and paid him the tribute of their admiration, esteem and respect.

This man was SAMUEL HEINICKE, who was born on the tenth of April, 1729, in the village of Nautzschütz, near Weisensfels. His father, a simple laborer and owner of a farm, destined him, contrary to his inclination, to agricultural pursuits. The son, not to distress his parent, for a time yielded to his desire, but in order to escape a matrimonial engagement in which his heart had no place, he abandoned the paternal roof, and betook himself, at the age of twenty-one, to Dresden ; where he entered the service of the Elector of Saxony, as a private soldier of his body-guard. In this new position, he diligently devoted every moment of leisure which his duties allowed him, to scientific studies. More than once he declined the offer of advancement to military rank, simply because he was unwilling to be interrupted in his pursuit of knowledge. The Seven Years' War, which broke out in 1756, by presenting an obstacle to his release from the service, took from him the prospect of a calm and happy life, to which he had begun to look forward, as the result of a reconciliation with his father, and a union to a wife worthy of his own excellence. Confined to the camp, then closely besieged by the army of Frederic, near Pirna, he shared in the sufferings and severe privations which the brave Saxon

army was compelled to endure, and which were only terminated by its surrender to the enemy. The guard to which Heinicke belonged, was conducted to Dresden as prisoners of war, but notwithstanding the strictest surveillance on the part of the captors, he managed to effect his escape. He first betook himself to his native village, and from there in 1757, with his wife and child, went to Jena, where he was enrolled, at the age of twenty-nine, among the students of the University, and devoted himself anew to his favorite studies, with the greatest zeal. At this place he procured the necessary means of support for himself and his family, by the exercise of the very remarkable skill in music which he had acquired at Dresden.

From Jena he removed to Hamburg in 1758, where he was kindly received by many distinguished families, and especially by that to which belonged the first companion of Klopstock ; his Meta. Heinicke was her instructor. By Klopstock and Cramer, who was afterwards the first chaplain of the Court at Copenhagen, he was introduced, in 1760, to Schimmelmann, with whom he remained, first as instructor, then as secretary, until the close of the year 1768. At this time, ardently desiring to devote himself more exclusively to the business of teaching, he accepted the office of instructor, and also that of chorister, at Eppendorf ; the duties of which, he discharged with indefatigable zeal until 1778. Already in 1754-5, precisely at the time when *De l' Epee'* made his appearance in France as the teacher of the deaf and dumb, he had applied himself, with the happiest results, to the education of a deaf-mute boy at Dresden. At the commencement of his new career as instructor, he fell in with another deaf and dumb youth, the son of a miller at Eppendorf, whom he proceeded to educate with not less success than had attended his former efforts, in the same direction. In the year 1772, he had four pupils of this class, to whom several others were soon afterward added, and at this time was laid the foundation of the first school for the deaf and dumb in Germany. The reputation of Heinicke induced Frederic Augustus, the Elector of Saxony, to invite him to that country. On the thirteenth of April, 1772, Heinicke arrived at Leipsic, with nine deaf and dumb pupils, and in the following month, an institution was opened there which continues to this day in full prosperity. Faithful to the divine command, that all men

should be aided and conducted to the truth, Heinicke labored without ceasing, in the sphere of action which Providence had assigned him, until his death ; which occurred on the thirtieth of April, 1790, by a stroke of apoplexy.

How rich a harvest now covers the plain where he sowed the first seed, in unshaken confidence of the divine blessing ! The number of Institutions for the deaf and dumb continues to increase in Germany. Already they have restored to society thousands of educated deaf-mutes ; very many of whom have recovered their speech, and attained to a high degree of knowledge. At the present time, the German States enumerate *twenty-four* Institutions for the deaf and dumb, in which are gathered nearly *two thousand* pupils ; so that, the number of deaf-mutes of proper age to receive instruction being estimated at *seven thousand*, it follows that two-sevenths of the whole, are now in the process of education.

Samuel Heinicke and Charles-Michel de l'Epee' were two noble men, who have rendered a permanent service to humanity, and gained for themselves immortal fame by the education of the deaf and dumb. France, in its gratitude for so great a benefit, has erected a monument to the memory of De l'Epee' in Versailles, his native city. It was completed on the third of September, 1843. Upon a pedestal, the principal face of which bears the name of the immortal instructor and that of his birth-place, together with the date of his birth and death, stands the statue in ecclesiastical costume. In his left hand he holds a tablet, inscribed with the name of God, in dactylogic, and also in the ordinary alphabetic characters. The right hand represents the letter D [*Dieu*, God,] of the manual alphabet. The eyes are lifted toward heaven, the source of light ; toward the giver of every perfect gift, as if to express his gratitude for the skill and intelligence which, during his life upon the earth, he had obtained through divine grace.

Is it not the duty of Germany, and especially of the city of Hamburg, the cradle of the art of deaf-mute instruction, to raise a monument of love, gratitude and veneration to Heinicke, the benefactor of Germany and of the human race ; who, by his noble devotedness to the education of the deaf and dumb, like the Abbe' De l'Epee', has acquired a claim upon the public regard ?

With the view of discharging this manifest duty, by the erection of a monument to this immortal man, in the place where he founded the first German Institution for the deaf and dumb, a committee has been appointed," &c. &c. It is not necessary to proceed any farther with the translation of the circular, as the little which remains, relates only to the business arrangements of this committee.

We rejoice at every such manifestation as the foregoing, inasmuch as it recognises the great principle, that public honors should be paid, not only nor chiefly, to the triumphs of brute force, nor even to the achievements of the mere intellect ; but that those who do good to men, however humble their work, should command the respect and gratitude of the world. If, as some one has rightly said, he who causes two blades of grass to grow where but one grew before, should be accounted a public benefactor ; in how much higher estimation should they be held, whose untiring benevolence fertilizes the barren soil of the human mind and heart, till the desert blooms, like a garden, with the flowers of lovely affections and the fruits of a useful life ! Honor then to Heinicke, and to all who live and labor, as he did, for the stricken children of our race !

VISITS TO SOME OF THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE AND ENGLAND.

BY LAURENT CLERC.

[Mr. Clerc continues his remarks upon the Royal Institution for the Deaf and Dumb at Paris, as follows. EDITOR.]

[CONCLUDED.]

After visiting the classes of the boys several times, I visited those of the girls in the other wing of the Institution. The girls are here shut up as in a cloister, and few gentlemen ever have access to them ; nor are the teachers of the boys themselves admitted to visit them. An exception was made in my favor. I owed it to the politeness of the Director who, alone, has the right of entering and giving permission to enter ; and he gave me this permission, probably, on account of my being a stran-

ger, returning from a foreign land. It was the recreation hour when I called. The girls were in their garden, and on hearing of my arrival, immediately left their amusements and crowded around me. Some believed they recognized me ; others stood gazing ; some inquired of others who I was and what I had come for. Their curiosity was soon satisfied and they politely ushered me into their sitting-room up stairs. They numbered about sixty. With a few exceptions, they all looked very bright and intelligent ; most of them were between the ages of ten and sixteen years ; all dressed alike in plain clothes ; uniformity being rigorously enforced, as is the case elsewhere in the boarding-schools for young ladies. At two o'clock P. M. they were called out to their respective classes which I attended by turns. Their teachers, with two of whom I had the honor of being acquainted, received me kindly. I had a long conversation with them, especially about the mode of instruction. We agreed in some respects and differed in several others. They were all ladies of fine talents, first rate education and extensive reading ; but of rather too much self-confidence, for we have not yet seen or heard of their ever having produced any very remarkable female scholars. Their apology is, that this is wholly owing to a want, on the part of their pupils, of an opportunity to practice. This may be true in a certain sense ; but why do they keep their pupils shut up like nuns in a convent, and thereby deprive them of the opportunity of practicing ? Why do they not permit them to visit or to receive visits ? Why do they never introduce them into the very society they themselves frequent ? What inconsistency, therefore, between their excuse and their objection ? They say, that they fear there may be danger for these unfortunate girls to go out, even when accompanied, in so large a city as Paris. This may also be true. But if their pupils are taught self-respect and know to whom they may resort for protection, and have principles of morality imbued into their minds and the fear of God before their eyes, there will be no ground for the apprehensions of these good ladies who, although unmarried, know very well how to conduct themselves in this world of wickedness, deception and misery.

I remarked among these poor girls several who were very smart and who would become useful members of society, make excellent wives and be good mothers, if they had ever a chance

of being known ; which, alas, will perhaps never happen as long as they continue to be cut off from society. I wish the ladies-professors of the Paris Royal Institution could see what a contrast there is between the present condition of their pupils and our own. Here, in the United States of America, several hundred deaf and dumb of both sexes have married since they left school, and are blessed with hearing and speaking children, which is a great comfort for them in their old age ! There are hardly two dozen of them to be found in any one country of Europe thus happily situated.

From the Royal Institution, I proceeded to the *Maison de Refuge pour les Sourdes-Muettes indigentes, Rue des Postes*, [House of Refuge for deaf and dumb indigent girls, Post Street.] This Retreat is the indispensable complement of the Royal Institution ; but it essentially differs from the latter in its conditions of existence. The Institution is a royal establishment endowed by government ; the House of Refuge, one of charity, which is supported only by donations or alms from benevolent individuals. The girls admitted into the Royal Institution, receive there, during six years, all the instruction they need. This space of time being over, they must return to their homes, or look for a place to support themselves. Such was, at least, the thought of the administration from the origin of the establishment ; but it was not long before it became evident that notwithstanding their instruction, it was difficult for these poor girls to find a suitable situation either as seamstresses, workwomen or servants. Their infirmity was an obstacle to all kinds of relation between themselves and strangers. It was, therefore, on this account that a committee of ladies chosen to watch over the female pupils of the Royal Institution and to provide for their future support, formed the idea of creating the House of Refuge, where might be received, on their leaving the Royal Institution, those among these unfortunate girls, whom the poverty of their parents or friends left without means of subsistence. This House of Retreat was established in 1829. It furnishes these poor girls a home of their own during their lives. Here they are sheltered from the numerous dangers to which they would be exposed, if left entirely to themselves. Here they find comfort and security, and which is still better, good advice and affectionate protection. A matron appointed by the

committee and familiar with their language of signs, not only cultivates and developes in them all the good feelings of their hearts, but also superintends the different occupations in which they are employed. Every thing is well arranged in this small community ; good order, quickness, cleanliness, facilities for air, exercise and amusements, morning and evening prayers and religious instruction on the Sabbath-morning. Thanks to the maternal care of this excellent matron, they form a family, if not quite happy, at least, peaceable and edifying.

Such was the House of Refuge that I visited on going out of the Royal Institution, from which it is but a few rods distant. I saw forty girls or thereabouts, all still in the bloom of youth, the oldest as far as I could ascertain, not being above twenty-five, all more or less able to write and read, as all had previously been educated at the Royal Institution, and it was with heart-felt regret that I beheld so many pretty and intelligent looking young girls, doomed to pass their whole lives thus shut out from the enjoyments this world affords. I think they might have been otherwise disposed of, had another plan been adopted for their happiness. I inquired why it had not been thought best to place them among farmers in the country, or in respectable families in the capacity of chamber-maids or servants or cooks, &c., and I received the eternal answer, the fear of their being exposed to danger or seduction. These ladies, indeed, must have a poor opinion of the virtue of these poor Deaf and Dumb, if they think of them as they appear to do.

Another day, elsewhere in Paris, I visited a small private school for deaf and dumb boys under the care of Mr. B. Dubois, the younger, who lost his hearing at four years of age. Mr. D. is a former pupil of the Royal Institution, in which he remained, many years, and in process of time became one of the best scholars. Out of school hours, he received daily lessons in articulation from his teacher, and when he left the Institution, which was some years ago, he took it into his head to establish, in Paris, with the assistance of his father and sisters, a school of a novel kind, where none but little boys should be admitted, and in which not one single sign, not even spelling with one's fingers should be resorted to, as nothing but articulation was to be the mode of teaching. A deaf and dumb man teach other

deaf and dumb persons to speak ! what a novelty ! what a spectacle ! what a wonder !

But to be serious, Mr. D. whom I found to be a young gentleman 26 or 27 years old, of much intelligence and energy, persisted in believing that he could teach them to speak, and do so perhaps better than any one else who heard and spoke. Accordingly, in 1844, he announced his design by a circular which was spread far and wide, and applied to the Minister of the Interior for pecuniary aid in his enterprise. The Minister, ever regardful of suffering humanity, with his usual liberality, granted him an appropriation for the support of ten boys, and if at the end of three years, Mr. D. succeeded in his attempt, he might depend upon further patronage.

Mr. D. urged me to visit his school and examine his pupils, then twelve in number, which I did with pleasure the next day. I examined them in this wise. I could not do otherwise, as I do not speak one word myself, and was not permitted at all to spell with my fingers, nor to make any sign whatever, which, however, would have been useless, as his pupils understood none. A small slate was handed me and I wrote on it several words, such as *pain*, *vin*, *eau*, *livre*, *papier*, *maison*, &c. (bread, wine, water, book, paper, house, &c.) These words Mr. D. articulated, and the boys wrote them on the black-board quite correctly. Then I wrote the following question, taking care that none saw or read what I wrote : *Savez-vous qui je suis ?* (Do you know who I am ?) Then taking a little boy apart and making him read what I had just written, I requested him to communicate my question to another boy whom I pointed out to him. He did accordingly, and the other boy who had looked with much attention at the motion of the lips of his fellow-pupil, when the sentence was ended, immediately shook his head so as to say *no*, and taking a crayon, he wrote my question on the board quite accurately, and added his answer which was, *non*, *Monsieur*. I then begged Mr. D. to tell him my name, and when he had done it, the boy wrote : *Monsieur Clair*. I wrote another sentence with the same caution, and another boy lisped it to another, and the latter wrote : *Je vais vous souhaiter le bon soir et m'en aller*. (I am going to bid you good bye and go away,) which was exactly what I had written. The boy how-

ever, made one single mistake, which was his writing *aller* instead of *m'en aller*.)

The conclusions that I am able to draw from my conversation with Messrs. Dubois, father and son, are, that they hold the following views :

- 1st. A child can be deaf without being mute ; he can be mute without being deaf ; he can be, at once, both deaf and mute.
- 2d. Deafness does not cause mutism.
- 3rd. The child who was born deaf or who became so, after his birth, was not necessarily mute. He became so at a later period.
- 4th. The deaf does not speak, not because he has lost hearing, but because nobody teaches him to speak ; because you have made him so by not speaking to him.
- 5th. Mutism is an infirmity which introduces itself for want of the exercise of the vocal organs.
- 6th. Hitherto, the deaf from birth has not been observed, nor the deaf who becomes so by accident ; hence, therefore, numerous grave errors which taint the present mode of instruction.
- 7th. Among all the means of communication which are employed in instructing the Deaf and Dumb, mimicry is assuredly that which presents the greatest inconvenience. It should forever be proscribed from instruction.
- 8th. The education of a deaf and dumb child, should commence with the cradle, and to the mother this first education belongs.
- 9th. In order to make yourselves understood by the deaf child, to transmit your ideas to him, you should by no means have recourse to any *peculiar* manner of communication ; on the contrary, you should employ with him the same mode which you employ with the child who hears ; a very simple and rapid mode, indeed, which is speech itself ; therefore, speak to the deaf, speak to him often ; speak to him always ; speak to him from his earliest childhood, and he will finish by answering you ; for the child who comprehends speech by the eyes, instead of hearing it by the ears, will bestow all its attention on well imitating you, and the motion of its lips will always be like yours.

Such were some of the arguments of Messrs. Dubois in favor of their method, arguments which those who hear and speak,

are better qualified than am I, a poor deaf and dumb man, to settle. But whatever may be their opinion, mine is that Messrs. D. will produce more ingenious automaton than good scholars. It ought also to be recollected that the questions which I had time to propose to them, were of the most simple and common kind.

I left Paris early one day in June and reached London the next day in the afternoon. I called on Mr. Watson, the Principal of the Institution for the Deaf and Dumb, the week after my arrival. He gave me a hearty welcome and called one of the professors to accompany and show me all that was worth seeing in the Institution. I saw about two hundred little boys and girls at dinner ; but had no opportunity to talk with any, as the place was not a proper one for the purpose. Besides, I was told that the children were not allowed to talk while at table. On returning to Mr. Watson's room, I found him engaged with some strangers, and he proposed to me to call again on Monday following and he would be more attentive to me than he could now be. I accepted his invitation with thankfulness, and bade him good bye and went away. Two days afterwards I received a note from him through the Post-office in which he informed me that in consequence of the work people having taken possession of his rooms, he should not be at home on Monday, and therefore regretted that he was obliged to postpone the pleasure of my visit to some future opportunity.

This meant something that I am not yet able to solve. I had taken the trouble of coming to London for the sole purpose of visiting the Asylum, located in old Kent road ; and great, indeed, was my disappointment at the receipt of Mr. W's note ; but I bore it with the patience of a philosopher. Soon after I left London for Southampton and Southampton for New York, where I landed safely from on board the steamship *Washington* in fifteen days, after an absence of a year.

EDUCATION OF THE DEAF AND DUMB IN NEW JERSEY.

BY JOHN R. BURNET.

[It may be proper for us to state, by way of introduction, that Mr. Burnet, the gentleman to whom we are indebted for the following article, is deaf and dumb. At what age he lost his hearing, we cannot certainly say; knowing only that it was at quite an early period in life. Mr. Burnet is entirely a self-taught and self-made man; and in view of the peculiar disadvantage under which he has labored, we cannot do otherwise than regard his attainments as remarkable. He was never a pupil in any school for the deaf and dumb; although employed for a time as *instructor* in the New York Institution. He now resides in Livingston, New Jersey, where he owns and cultivates a farm.

Mr. Burnet is the author of a volume, published in 1835, entitled "Tales of the Deaf and Dumb with Miscellaneous Poems." He has also frequently written for newspapers and magazines, and has published articles in the Biblical Repository and North American Review; of which it is praise enough to say, that they are not unworthy of their honorable position. His acquaintance with the English language and his skill in the use of it, are sufficiently proved upon the following pages. He has also, we understand, a good knowledge of the French and the German. EDITOR.]

"I believe it is the plan of your ANNALS, in part, to record what measures have been taken for the education of the deaf and dumb in the different states of the Union; and it seems appropriately to fall to me to inform you what has been done in their behalf in New Jersey.

The claims of the indigent deaf and dumb were first brought to the notice of our Legislature, I think, by Mr. Seixas, the original teacher of the Pennsylvania Institution; who came to Trenton with three or four deaf-mutes, and made an exhibition, the novelty of which excited a strong interest. In November, 1821, an act was passed, appropriating two thousand dollars annually, the period of instruction being limited to three years, and the expense for each pupil, to one hundred and sixty dollars. At that time, I believe, public provision for the education of the indigent deaf and dumb, had been made in only two or three States; and more liberal provision than this, in proportion to population, in none. For several years thereafter, the number of applicants fell short of the number for which the provision would have sufficed. Indeed, in some years, less than half the amount was drawn. This did not proceed from the want

of deaf-mutes, but from the want of will or of information in their natural guardians.

In 1825, it was proposed to establish an Institution in the State, our deaf mutes having previously been, as they now are, sent to the neighboring Institutions in New York and Philadelphia, at the option of those concerned. In December, 1825, an act was passed, 'to incorporate and endow the New Jersey Institution for the Deaf and Dumb.' This act appointed a Board of Directors, two in each county of the State, and appropriated three thousand dollars annually. This Board met once, in January, 1826, and appointed officers; one of whom, the Secretary, James S. Green of Princeton, was, I believe, a near relative of a deaf-mute lady, formerly a pupil of the American Asylum; to which circumstance this movement in behalf of a New Jersey Institution, is probably to be ascribed. I am not aware that the Directors ever met again, and certainly the school was never opened; fortunately, we may say, for no doubt our deaf-mutes are now better educated at New York and Philadelphia, than they would be in a small school of from fifteen to twenty pupils; which is all that have ever been under instruction from this State at one time.

The term, limited at first to three years, was afterwards extended to four; and in 1838, at the instance of Mr. Peet, (who visited Trenton once or twice with some of his pupils, and also called on influential gentlemen in other parts of the State, in reference to this subject,) the law underwent a thorough revision. When the bill was under consideration, the Chairman of the Committee 'stated that the provisions of the bill were suggested by a gentleman of Essex, *who had been educated under the law*' [a mistake,] 'and had had the benefit of much experience on the subject, and moved that the reasons of Mr. Burnet be read in connection with each section; which was ordered.'

The present annual appropriation is five thousand dollars, limited to one hundred and thirty dollars for each pupil; except in cases of extreme indigence, when thirty dollars more are allowed for clothing. I believe that much more than one half of this sum has not yet been drawn in any one year.

In January, 1848, there were but sixteen beneficiaries on the State ticket. In January, 1847, twenty-one; in January, 1846, eighteen. The term of instruction is five years; the age of ad-

mission, between twelve and twenty. In peculiar cases, deaf-mutes over twenty may be admitted on trial.

It is a remarkable fact that, while in 1830, New Jersey contained a larger proportion of deaf-mutes than any other State, (if we deduct from the number returned for Connecticut, the pupils at Hartford from other States,) in 1840, the proportion under twenty-five years of age was one of the smallest ; that over twenty-five, continuing one of the largest. This indicates that more deaf-mutes are born at certain periods than at others.

With respect to the proportion who have been educated, I will state, that of those of whom I have personal knowledge, (living within twenty-five miles of New York City,) there are six, now living, who have grown too old to be educated ; several of whom were of uncommon mental capacity, and all but perhaps one, might have been instructed, had their friends made timely application in their behalf. Within the same district, I know of only four now living (four others deceased,) who have been instructed. Two of these were too old when sent to school to receive any benefit. So that, in my district, a majority of the deaf and dumb, over twenty years of age, are uneducated. Three or four others are now in school, and promise well. Before 1831, little or no interest in the instruction of the deaf and dumb was manifested in this part of New Jersey. Since then, occasional publications have appeared in the newspapers, and now, I think, there is much less danger of any deaf-mute children of suitable age and capacity, being kept at home in ignorance. Interesting and popular appeals and sketches in the newspapers, will effect more than anything else, except public exhibitions, (which can hardly be given in remote parts of the country,) to insure deaf-mute children's being sent to school."

[We venture to make the following extracts from a letter, not intended for publication, which was received, some time ago, from Mr. Burnet, by one of the instructors of the Asylum. The gentlemen of whom he speaks ; Dr. Kitto and Mr. Nack ; are among the few deaf and dumb persons, who have ever attained to any considerable eminence in literature.]

"I have read Dr. Kitto's work on Deafness, and also the review of it in the North British. I had not before heard of Dr. Kitto, but I then recollected that, fourteen or fifteen years since, I was attracted by the title of 'The Deaf Traveler,' to read

some numbers in the London Penny Magazine ; (Vol. II. for 1833.) being the narrative of a journey from Bagdad to England, in 1832. The first number gives a slight sketch of the writer's early life, from which, and from the initials, J. K., it is evidently Dr. Kitto. He states that he resided two years in Malta, returning in 1829, and then traveled through Russia, Georgia, &c. to Bagdad, where he remained three years ; i. e. to 1832. I have no idea in what capacity or for what purpose, he resided so long in these places.

He also states that for several years, he was the inmate of a work-house, and for a few months, a parish apprentice ; in which situation he was treated unkindly, but found friends who aided him in having his indentures set aside ; that he returned to the work-house, and afterwards was taken under the patronage of those who gave him facilities for study. This is but scanty information ; a full narrative of his life would doubtless be very interesting.

Dr. K. writes with much ease, and there is a freshness and neatness, both in the ideas and expressions, which make his works very readable. It seemed to me that his views on deafness were not always correct or philosophical, and perhaps his genius and learning are more ready and varied than profound.

Possibly you may wish to have some particulars of the life of James Nack. He was born in January, 1810, and lost his hearing at the age of eight or nine, by a fall from a staircase ; his head being crushed by a heavy piece of furniture falling upon it. Nack began rhyming, even before he became deaf. His poetical talents were very early developed. His last work is entitled ' Earl Rupert and other Tales and Poems, by James Nack, with a memoir of the Author, by P. M. Wetmore, New York, 1839.' Some of the minor pieces, selected from among many furnished by the author to various magazines and annals, are very good. He told me, two or three years ago, that he had given up writing for the magazines.

Nack has been, for many years, employed in the County Clerk's office in New York city. He married in 1838, and has had three daughters ; one of whom he had lost when I last saw him. His wife appeared to be an amiable woman. She is a *parlante*. (It is a great defect in our language ; this want of feminine terminations. Why cannot we borrow the German *in*,

and say, singerin, dancerin, speakerin, teacherin, etc. ? Does it not sound better than the snaky, hissing *ess* ?)

You ask for my "views" respecting your publication. To make the work readable, you know that the articles should be well written, and as short as justice to their subjects will permit. Being a novel undertaking in this country, it will doubtless attract some attention, and it will depend upon yourselves whether you can create and sustain an interest that will insure success. When our population reaches a hundred millions, (which we are told, will be the case in about half a century,) it will include fifty or sixty thousand deaf-mutes ; to educate whom, will require fifty such institutions as those at Hartford and New York, or one hundred such as those of Ohio and Pennsylvania. The cause then is manifestly of great prospective importance, and the best works on deaf-mute education, will hereafter be in demand among young men, having this branch of instruction in view."

[We take our leave of Mr. Burnet, with a hearty expression of thanks for his present favor, and a hope, equally hearty, that he will continue to aid us in our work, by the contributions of his practiced pen.]

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS, WHICH HAVE
APPEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[*Continued from page 44.*]

22. BURNET (GILBERT, BP.). Travels through France, Italy Germany, &c.

This work consists of five letters, addressed to the Hon. Robert Boyle, with an appendix. The fourth letter, dated at Rome, December 8th, 1685, contains a remarkable account of a deaf and dumb girl at Geneva. The power which she is said to have possessed, of distinguishing spoken words by the sense of feeling, has been occasionally exhibited by educated deaf-mutes, in

our own times, to the extent of *guessing* some single words, of the more easily distinguishable sort. The physiological speculation of the good Bishop, savors too much of the nursery, to be of any great value in our eyes; though interesting as a specimen of the current manner of philosophizing in those days. The following is the passage:—

“There is a minister of St. Gervais, Mr. Gody, who hath a daughter that is now sixteen years old: her nurse had an extraordinary thickness of hearing; at a year old the child spoke all those little words that children begin usually to learn at that age, but she made no progress; yet this was not observed till it was too late; and as she grew to be two years old, they perceived then that she had lost her hearing, and was so deaf, that ever since, though she hears great noises, yet she hears nothing that one can speak to her. It seems while the milk of her nurse was more abundant, and that the child sucked more moderately the first year, those humours in the blood and milk had not that effect on her that appeared after she came to suck more violently; and that her nurse’s milk, being in less quantity, was thicker and more charged with that vapour that occasioned the deafness. But this child hath, by observing the motions of the mouths and lips of others, acquired so many words, that out of these she hath formed a sort of jargon, in which she can hold conversation whole days with those that can speak her own language. I could understand some of her words, but could not comprehend a period, for it seemed to be a confused noise. She knows nothing that is said to her, unless she seeth the motion of their mouths that speak to her; so that in the night, when it is necessary to speak to her, they must light a candle. Only one thing appeared the strangest part of the whole narration; she hath a sister, with whom she has practiced her language more than with any other; and in the night, by laying her hand on her sister’s mouth, she can perceive by that what she says, and so can discourse with her in the night. It is true, her mother told me that this did not go far, and that she found out only some short period in this manner, but it did not hold out very long. Thus this young woman, without any pains taken on her, hath, merely by a natural sagacity, found out a method of holding discourse, that doth in a great measure lessen the misery of her deafness. I examined this matter critically, but only the sister was not present, so that I could not see how the conversation passed between them in the dark.”

23. DE FOE (DANIEL). The History of the Life and Adventures of Mr. Duncan Campbell, a gentleman, who, though Deaf and Dumb, writes down any Stranger’s name at first sight; with their future Contingencies of Fortune. Now living in Exeter Court, over-against the Savoy in the Strand. London, 1720. 8vo. pp. 320.

Duncan Campbell was for many years a successful practicer upon the credulity of the public. He was made the theme of a

humorous letter in the *Tatler*, No. 14, in the year 1709 ; and of another in the *Spectator*, No. 474, in Sept. 1712 ; from which it would appear, that he was at that time one of the *lions* of the town. He is described by Sir Walter Scott, in his life of De Foe, as “ a fellow who pretended to be deaf and dumb and to tell fortunes.” Yet, that he was actually an educated deaf-mute, and the instructor of other deaf-mutes, seems to have been received as a fact by writers of respectability, on the authority of this work of De Foe : we must presume, however, that they had only a partial knowledge of it. The *Encyclopedia Britannica*, (Supplement, 1819,) has an article on the deaf and dumb,—attributed to Dr. Roget,—with a list of works on the subject appended ; where we find “ De Foe’s History of Duncan Campbell, who was born deaf and dumb, but who himself taught the deaf and dumb to understand ;” and in the article on De Foe, in the same work, similar terms are employed. The case has also been referred to as real, by writers on the continent. In no other instances, have we found any mention of it at all, in works relating to the deaf and dumb.

As in the other fictitious writings of our author, the story is most ingeniously contrived to wear the appearance of credibility. The subjects of second sight and of magic, occupy the greater portion of the book ; and we have not only a detail of some of the wonderful professional performances of the hero, but the general subject treated with a considerable display of learning and philosophy ; all of which is well suited to entertain the general reader, as well as to gratify the credulous or the inquisitive in such matters.

A small portion of the work, not only interesting, but instructive and valuable, relates to the education of the deaf and dumb. Campbell, according to the story, was born deaf, and educated by a clergyman, who had known Dr. Wallis, and had procured his writings on the subject. Chapter III. gives an account of the method pursued ; and consists for the most part of an extract from the Letter of Wallis to Beverley—“ is mostly taken out of the ingenious Dr. Wallis ; and lying hid in that book, which is but rarely inquired after, and too scarcely known, died, in a manner, with that great man.”

It also contains an engraving of the two-handed manual alphabet ; the same, with scarcely a variation, as that now used in

Great Britain; and in all probability, the earliest of any representation or full description of it, now extant. Near the close of the chapter, the author cites some remarkable instances of educated deaf-mutes. Though adduced as historical facts, they are described in terms of obvious exaggeration, and their accuracy is not to be relied upon, without other authority. After referring to Popham, Wallis's pupil,—he mentions, "the uncle of his present Sardinian majesty," who, he says, "as I have been credibly informed, had the want of the same organs, and yet was a perfect statesman, and wrote in five or six different languages elegantly well." In describing the case reported by Bishop Burnet, he says, the girl lived at Genoa,—instead of Geneva,—that she was blind, as well as deaf and dumb; and that by putting her hand on her sister's mouth, she could know every thing she said. He then names instances of educated deaf-mutes in England; "Sir John Gawdy, Sir Thomas Knotcliff, Sir ——— Gostwick,* Sir Henry Lydall, and Mr. Richard Lyns of Oxford;" and a lady, "now living," he says, "in Hatton Garden;" "the daughter of Mr. Loggin," whom he describes as "a miracle of wit and good nature," as able to speak distinctly and to read on the lips with ease, and as having a highly cultivated mind. He concludes the chapter thus:—

"As there are a great many families in England and Ireland that have several, and some even have five or six dumb persons belonging to them, and as a great many more believe it impossible for persons born deaf and dumb to write and read, and have thence taken occasion to say and assert that Mr. Campbell could certainly speak, I could never think it a digression in the history of this man's life to set down the grammar by which he himself was taught, and which he has taught others, two of which scholars of his are boys in this town, partly to confute the slander made against him, and partly for the help of others dumb and deaf, whose parents may by these examples be encouraged to get them taught."

We hardly think it probable, that Campbell really made any attempts to instruct other deaf-mutes,—as stated here, and elsewhere repeatedly in the course of the book,—at least, any that were successful. The author seems however, to have been

* Bulwer says (in 1648):—"Sir Edward Gostwicke of Wellington in the county of Bedfordshire, baronet, a gentleman otherwise very accomplished, was born *deafe* and *dumbe*; He hath attained unto writing, which is a substitute of speech—" &c. "The youngest brother of the said Sir Edward Gostwicke is in the same condition, being yet an eminent limbner—" &c. De Foe probably refers to this Sir Edward; possibly to a descendant.

actuated in part by a benevolent motive, in treating of this subject so much at large. And, the book may actually have exerted an influence upon the cause of the education of deaf-mutes, in ways which cannot now be traced.

According to Sir Walter Scott, De Foe found the subject so fruitful, and the work so popular and profitable,—and it must have redounded as much to the profit of the fortune-teller,—that he wrote another book, on the same personage, entitled, “The Spy on the Conjurer.” Of this we know nothing further. The History of Campbell, we find in Tegg’s edition of De Foe’s writings, London, 1841. We find in the same collection, “The Dumb Philosopher, or Great Britain’s Wonder; containing a faithful and very surprising account how Dickory Cronke, a Tinner’s Son,” &c. &c.: a marvellous and wholly fictitious story of a man dumb but not deaf, used as a vehicle of instruction in morals, religion and politics. In the Catalogue of Messrs. Guyot,* De Foe is not named, but under the name of W. Bond, we find the titles of two works, thus: “The Supernatural Philosopher, *etc.* exemplified in the life of D. Campbell, Deaf and Dumb Gentleman. London, 1720, 8vo. Sec. ed. *ibid.* 1737. *Et Secret Memoirs of the late Duncan Campbell etc.* London, 1732, 8vo.” The former is unquestionably the title prefixed,—with an assumed name,—to the second edition of the work before us, of which the first edition was anonymous; for,—besides the coincidence in date,—Chapter III is referred to in the Catalogue, as containing an extract from Wallis. Of the Secret Memoirs, &c. we know nothing further. The History of Duncan Campbell, appeared the next year after the first publication of De Foe’s immortal work, “The Life and Surprising Adventures of Robinson Crusoe.”

24. PENNANT (THOMAS). A Tour through Scotland in 1772. London, 1776. Vol. II. p. 256.

* *Liste Litteraire Philocophe*, &c.—A catalogue of publications in different languages, relating to the deaf and dumb, the blind, and kindred subjects,—by MM. C. and R. T. Guyot, eminent instructors of the deaf and dumb, at Groningen, Holland; a volume of five hundred pages octavo, and a work of immense research and labor, to which we are bound to acknowledge our great indebtedness in the preparation of these notices. The library of the institution for the Deaf and Dumb at Groningen, has the largest and most valuable collection of books on these subjects, to be found in the world.

The two works last noticed, belong to the period of the art, which ended with the labors of Wallis. We enter now upon another epoch, commencing with Braidwood, and reaching down to the present time.

Mr. Pennant visited Braidwood's school at Edinburgh ; and speaks of it in terms of the highest admiration. He says :—

“Mr. Braidwood first teaches them the letters and their powers ; and the ideas of words written, beginning with the most simple. The art of speaking is taken from the motion of his lips ; his words being uttered slowly and distinctly. Their answers are slow, and somewhat harsh.”

The author was “introduced to a most angelic young creature, of about the age of thirteen,” who “looked him through and through” with “her piercing eyes,” and conversed with him *viva voce* with the utmost facility. She read and wrote well, and showed her understanding of what she read by expressing the same thoughts in words of her own. This is the amount of the information given by Mr. Pennant.

25. MONBODDO (LORD). The Origin and Progress of Language. Published in 1773. Vol. I. pp. 177, 8, 9 ; 181, 2, 3, 4.

The author in discussing the subject of his work, had occasion to refer to the case of the deaf and dumb, and to their instruction in language, a matter to which he had given considerable attention. We quote the part relating to their instruction ; which we copy from “*Vox Oculis Subjecta*,” where also may be found the other passages referred to.

“I knew two professors of the art in Paris ; one of whom, Mons. l'Abbe' de l'Epee, with whom I was several times, and whose civility, and the trouble he took to shew his method of teaching, I take this opportunity of acknowledging : he had brought one of his scholars a surprizing length, and one of them I particularly remember, who spoke so pleasantly, that I should not have known her to be deaf. There is at present at Edinburgh, a professor of the same art, Mr. Braidwood, whom I know, and who has likewise been at the trouble of showing me his method of teaching, which I very much approve. He has taught many with great success, and there is one of his scholars, particularly, who is carrying on the business of a painter in London, and who both speaks and writes good English. But it is surprising what labor it costs him to teach, and his scholars to learn, which puts it out of all doubt that articulation is not only an art, but an art of most difficult acquisition, otherwise than by imitation and constant practice from our earliest years : for, in the first place, it is difficult to teach those scholars to make any sound at all ; they at first only breathe strongly, till they are taught to make that concussion and tremulous motion of the

windpipe, which produces audible sounds; these are very harsh, low and guttural, at first, and more like croaking than a clear vocal sound. * * *

After this difficulty, which is not small, is got over, then comes the chief labor, to teach them the pronunciation of the several letters; in doing which the teacher is obliged, not only himself to use many distortions and grimaces, in order to show his scholars the position and action of the several organs; but likewise to employ his hands to place and move their organs properly; while the scholars themselves labor so much, and bestow such pains and attention, that I am really surprized, that with all the desire they have to learn, which is very great, they should be able to support the drudgery; and I am assured by Mr. Braidwood, that if he did not take different methods with them, according to their different capacities, and the difference of their organs, it would be impossible to teach many of them."

Mention is made by Monboddo, of sundry wild men, who have been found without the faculty of speech:—one near Hesse Cassel, in 1344, mute when taken, but taught to speak; one in the Forest of Lithuania in 1694; others in the Pyrenees, 1719; and the Hanoverian in the reign of George I.

26. JOHNSON (SAMUEL). Journey to the Western Islands of Scotland.

"There is," says the Dr. "one subject of philosophical curiosity to be found at Edinburgh, which no other city has to show, a college of the deaf and dumb," &c. The number of scholars, he thinks, is about twelve. He refers to such instruction in former times, and says it "was lately professed by Mr. Baker,* who once flattered me with hopes of seeing his method published."

"The improvement of Mr. Braidwood's pupils," he continues, "is wonderful: they not only speak, write, and understand what is written, but * * * * * it is an expression scarcely figurative to say, They hear with the eye;" and he thinks it not incredible, that they should attain the power of feeling sounds, mentioned by Burnet. He remarks upon their accurate spelling, and the reason for it; was much attracted by the manner of one of the young ladies, in expeditiously performing a simple arithmetical operation; and winds up the passage and the closing topic in the account of the journey,—performed in the autumn of 1772,—with the following characteristic observations:—

* Henry Baker, a naturalist and microscopical observer; born 1700, and died in London, 1774; corrected stammering, and successfully taught several deaf-mutes to speak and read on the lips. See Penny Cyc., Deaf and Dumb; also Guyot's *Liste*; and the Christian Observer, Vol. VIII. p. 432.

"It was pleasing to see one of the most desperate of human calamities capable of so much help. Whatever enlarges hope will exalt courage. After seeing the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?"

27. HERRIES (JOHN). *Elements of Speech*. 1773.

From this work also, we find several passages quoted in "*Vox Oculis Subjecta*;" from one of which it appears that the design of the book, or of a portion of it, was, to teach the theory of articulate sounds, and describe the formation of each; and thence to derive "the best method of cultivating the voice in children, and removing impediments in pronunciation, and of teaching the dumb to speak." The author mentions Braidwood, and quotes Amman, or describes his method.

28. ARNOT'S *History of Edinburgh*, p. 425.

In this work, by an error,—perhaps of the press,—the date at which Braidwood first began to teach a deaf-mute, is given as 1764, for 1760. Some of his pupils, it is stated, are from America. The following remark is made: "The deaf (Mr. Braidwood observes) find great difficulty in attaining pronunciation, but still more in acquiring a proper knowledge of written language;" by which the author means, a language of words, written or spoken, in distinction from the language of signs. A brief statement is given of the difficulties on this head; and of the method, and also the success, in mastering them. The time of instruction is stated as from three to six years. The manual alphabet is said to be used by the pupils, as well as speech and writing. We find the passage in *Vox Oc. Subj.* (1783,) but with no mention of the date of the work.

29. ——. "*Vox Oculis Subjecta*;" A Dissertation on the most curious and important Art of Imparting Speech, and the Knowledge of Language, to the naturally Deaf, and (consequently) Dumb; with a particular Account of the Academy of Messrs. Braidwood of Edinburgh, and a Proposal to perpetuate and extend the benefits thereof. By a Parent. London, 1783. 12mo.; pp. 224.

The author was an American, who had sent his son Charles, then a boy of eight years, across the Atlantic, to Braidwood's school, where he was received in February, 1780. The gentle-

man himself, in May, 1781, made a visit to the school, of nearly six weeks; and again in Sept. 1782, of four weeks; from which it would appear probable, that he had removed his residence to the mother country, for a time at least. His name and history are unknown to us.

The design of the book was to interest the public in the subject, with the view of raising a fund for the establishment of an institution in Great Britain; towards which, the author states in a note, that he was lately informed, his Majesty had conditionally offered £100 per annum. The Messrs. Braidwood, he says, stood ready to coöperate in the scheme. The plan did not however, at that time, meet with sufficient encouragement. The writer aims especially to show the practicability of educating the deaf; and gives some information also respecting Braidwood's method of instruction.

Thomas Braidwood, he says, began, with one pupil, in 1760;* and about 1770 associated with himself his son, John Braidwood. "Their number of scholars at present amounts to near twenty, including several who have only *impediments* in speech, without being deaf."

He states that they had been obliged to deny more than a hundred applicants, chiefly deaf persons; and yet they had generously instructed several children of poor parents, gratuitously. "Five years are necessary to give the deaf a tolerable general understanding of their own language." As to the method of instruction, no peculiarities are stated, beyond what have been already mentioned, except that an instrument was used, consisting of "a small round piece of silver, of a few inches long, the size of a tobacco-pipe, flatted at one end, with a ball, as large as a marble, at the other,"—to aid in placing the tongue of the pupil in the right positions. There is not a word informing us to what extent Braidwood employed the language of signs as a means of instruction. From this book, as well as other evidence, it is clear that he was indeed a skillful and highly successful instructor. The specimen of poetry, "on seeing Garrick act," given in the appendix, as composed by a deaf pupil of

*"—at the earnest request of an eminent merchant at Leith, who had a son suffering under this affecting deprivation, Mr. Braidwood undertook to carry into effect the plan of instruction given in the *Philosophical Transactions*."—*Hist. Sketch of the London Asylum*, 1844.

his, and published in 1768, we must, however, be excused from receiving as the production of one deaf *from birth*.

The author states that Braidwood held, and frequently expressed, the opinion, "that articulate or spoken language hath so great and essential a tendency to confirm and enlarge ideas, above the power of written language, that it is almost impossible for deaf persons, without the use of speech, to be perfect in their ideas."

From the following, it would appear, that the idea of educating idiots, is not altogether new.

"He, [Braidwood,] however, doubts whether there is any such thing, as a real natural "non compos mentis;" and supposes idiocy to be always the effect of a disordered or extremely weak and relaxed constitution of body. He hath related to me several instances of young persons in a very weak state of body, who were supposed idiots, whom, by a proper attention to the physical causes, (and by astringent medicines, together with the cold-bath, and other suitable means,) he hath brought, first, to a greater degree of strength, and afterwards to exert their rational faculties."

The work embraces copious extracts from Bulwer, Amman, Holder and Wallis,—authors whom Braidwood had studied, undoubtedly; and to whom,—Wallis especially,—he was probably indebted for the essential features of his system of instruction. These extracts are of the less value, however, inasmuch as the design of our author led him to omit those parts which describe processes of instruction in detail. A passage from Holder's "Elements of Speech," recommends the use of a manual alphabet, and suggests the plan of a grammar and a dictionary for the deaf and dumb; the latter to explain the names of visible objects, and other words, as far as practicable, by means of engraved figures. The passages we have noticed, by Digby, Pennant, Monboddo, Johnson, Arnot and Herries, are also contained in this volume.

30. THORNTON (WILLIAM). *Cadmus, or a Treatise on the Elements of Written Language, &c. &c.* With an Essay on the mode of teaching the Deaf, or Surd, and consequently Dumb, to speak. *Trans. of the American Philosophical Society. Vol. III. Philadelphia, 1793.*

"Cadmus" was a prize Dissertation, proposing a phonographic reformation of the English language. The plan embraced thirty characters, divided into aspirates and vocals,—the latter

including others besides the "common vowels." Similar projects were about the same time proposed by Dr. Franklin, Dr. Webster, and others. The advantage of such an orthography in teaching the deaf to articulate, in connection with written language, is obvious.

The Essay appended, contains, in a brief compass, sound practical observations on the subject of the education of the deaf; but nothing new, or of special importance to be here mentioned.

31. WATSON (JOSEPH, LL. D.). *Instruction of the Deaf and Dumb; or, A theoretical and practical View of the means by which they are taught to speak and understand a language; containing hints for the correction of impediments in speech: together with a Vocabulary, illustrated by numerous copper-plates, representing the most common objects necessary to be named by beginners.* London, 1809. 12mo. pp. 139.

Braidwood removed his school from Edinburgh to Hackney, near London, in the year 1783 or 1784, where he continued it till his death, in 1806.* Dr. Watson was a relative of his. In 1784, he tells us, he decided to devote himself to the education of the deaf. He was instructor and head-master of the London Asylum, from its first establishment, in 1792, till his death, in 1829; and was then succeeded by his son, Thomas J. Watson, the present Principal.

The book is an exposition of the method of instruction in the London Asylum; derived from Braidwood,—and by him originally from the writings of Wallis; and continued substantially the same, to the present day. In arguing for articulation, the author quotes the observation of Hartley, that "words may be considered in four lights: as impressions made upon the ear; as the actions of the organs of speech; as impressions made upon the eye by characters; and as the actions of the hand in writing;" and draws an inference in favor of articulation, on the

* The school at Hackney was carried on by the family, after the death of the elder Braidwood. A grandson, also named Thomas, who had been conducting it with his mother, went thence in 1814, to take charge of the Institution, then opened, near Birmingham; where he remained till his death in 1825. A brother of his came to Virginia, taught for a time some deaf children of one or two families of distinction in that State,—at what date we are not informed, only that he was living there in 1816,—and there he died.

principle, that "the more numerous the means of association, the more perfect the recollection;" the principle, according to which, persons who can read and write, will "retain a discourse much better, and have far greater facility in expressing themselves," than "illiterate persons who can hear and speak." The process of teaching articulation, and the powers and the mechanical formation of the alphabetic elements, are minutely described. Instruction in writing goes hand in hand with articulation. Words are at first presented, after the manner of a pronouncing dictionary, in two forms of spelling.

In treating of instruction in the knowledge of language, the author considers "what language is, and how it is acquired by those who hear; remarks upon the importance of sight and hearing, compared with the other senses,* and compared with each other. The means of communicating a knowledge of language to the deaf, mentioned by him first, and in his view indispensable to the end, are, the signs of action, which are the natural language of the deaf and dumb,—including the signs purely natural, and others more or less arbitrary, grafted upon them. Of these he gives a very intelligible and correct account. He pronounces the plan of methodical signs, employed by De l'Epee, and Sicard, to be as absurd, as if one, undertaking to teach a European language to a South-Sea Islander, should "set about new modeling, methodizing, and enlarging this rude and imperfect language [of the savage], as the readiest method to make the islander acquainted with the European tongue." A forcible

* "Without hearing or seeing," he says, "the mind must remain a blank." And again, "I am aware that the Abbe' de l'Epee, always ingenious and humane, had offered to undertake the instruction of such children of deprivation, upon the supposition that the touch might be employed as a medium of mental communication and improvement. But, I must acknowledge, I can form no notion of the practicability of this, to any extent that might be termed rational, without admitting the exploded hypothesis of innate ideas." We need not add, that subsequent facts have proved the philosophy of the Abbe' to be deeper than that of the Dr. In addition to the cases more generally known, is that of Anna Temmermans; born blind, and deaf from early infancy; taken at the age of twenty years, and educated under the direction of the Abbe' Carton, at the Institution for the Deaf and Dumb and the Blind at Bruges, Belgium. From the history of the case, prepared by the Abbe', after the girl had been under his care less than a year, we were led to anticipate a degree of success, not inferior to what has been realized in the case of Laura Bridgman. This was in 1839. We look with interest for the sequel.

comparison ; but applicable only under sundry important qualifications, which this is not the place to state. He again, however, in this place, insists on the importance of articulation, not only as a medium of intercourse with the speaking world, but in view of the *tangible* property it gives to words, as facilitating their recollection and employment by the mind. He forgets, that this tangible property is gained,—and with greater distinctness,—by the manual alphabet ; and, as we think, with no comparative loss on the score of rapidity. He adds, to confirm his view, that deaf persons, having learned to speak, are often “overheard speaking softly to themselves,” or, thinking aloud.

[The remainder of this notice will be given in the next number.]

[TO BE CONTINUED.]

MISCELLANEOUS.

BY THE EDITOR.

M. Eugene Coquebert de Montbret.—The last number of the Paris *Annales* has much to say concerning a deaf and dumb gentleman of Rouen ; Baron de Montbret ; whose late death, connected with the testamentary disposition which he made of his large estate, is producing not a little sensation in that quarter. By his last will, the Baron left the sum of 300.000 francs, together with a library of 60.000 valuable volumes, to the city of Rouen. Some of his relatives are seeking to have this will set aside, on the ground of the insanity of the testator. It is not at all uncommon for those who find their hopes of inheritance blighted, to discover in this fact alone, decided evidence of mental aberration in him who contributed to their disappointment. They are sure, at the least, that the dead relative could not have been in his *right* mind, when their claims were forgotten.

The history and character of Montbret are worthy of some notice from us. We have found in the *Journal de Rouen*, the following facts in regard to him.

He was born in 1785, at Hamburg ; in which city his father was then resident, as French consul. At the age of five years,

he lost his hearing by a severe and nearly fatal accident ; and as the ultimate consequence, his speech also, almost entirely departed. But happily, he had been taught to read before his misfortune, and his mind seems to have been developed to a degree quite unusual at his age. Shut out from the external world, he now applied himself with great diligence to his studies, and without the aid of any instructor, acquired a good knowledge of the Latin and Greek, together with most of the living languages of Europe. To these was afterwards added the Arabic. Indeed, his linguistic attainments were so remarkable, that, in spite of his infirmity, he was made, in 1806, under-secretary in the department of Statistics, and then in that of Agriculture. In 1816, the *Duc de Richelieu*, appointed him 'secretary-interpreter' to the Minister of Foreign Affairs ; which office he held for twenty-two years.

The following fact is given as evidence of the zeal with which the Baron applied himself to the study of foreign languages. M. Dubois, a learned missionary, had brought from the East, a manuscript in the Malay tongue ; which was at that time almost unknown at Paris. The desire of Montbret to read this manuscript was so strong, that he determined to learn the language in which it was written ; and his studies in this direction were so successful, that, after a short period, there was no other man in France with so good a knowledge of Malay as he had acquired. He had a memory remarkably retentive of historical facts, and was the translator of many works in German and Arabic.

American Institutions for the Deaf and Dumb.—Since the issue of the last number of our periodical, we have received copies of the annual Reports of the four American Institutions for the Deaf and Dumb, named below. It gives us pleasure to observe that they are all in a highly prosperous condition, and that the number of pupils receiving instruction in each of them, is now greater than it has been at any former period.

Ohio Asylum.—This institution has been in existence twenty-one years, and is the parent of all the other schools for the deaf and dumb (except that of Kentucky,) west of the Alleghanies. It is situated at Columbus, the capital of the State, and is prin-

cipally sustained by the bounty of the State Legislature. Mr. H. N. Hubbell, the Superintendent, was qualified for his present position by a residence of some months at the American Asylum ; and under his supervision, the institution has risen to a high degree of usefulness and prosperity. From the Report before us, we learn that the present number of pupils is one hundred and twenty-one ; that the completion of the Asylum buildings, according to the original plan, has become necessary, and for this end an appropriation of \$7000 from the Legislature is requested ; that, in imitation of the example of some of the Eastern institutions, articulation is taught one hour every day to a class of sixteen ; and that instruction in drawing is also given to such of the pupils as show any natural taste for that accomplishment. Mr. Hubbell is assisted in the department of instruction by a corps of six teachers. Among the other officers, we find the names of a physician, steward, matron and assistant matron ; and the general condition and character of the establishment are evidently such as make it worthy of the great State by whose patronage it thrives.

Kentucky Institution.—The Report of the Trustees of this school for the deaf and dumb, is a brief document ; but quite satisfactory, inasmuch as it represents the Institution to be in more flourishing circumstances than it has ever been before. In consequence of an increase in the number of the pupils, another story has been added to the building during the last year ; more than a fourth part of the expense of which, was borne by the Principal, Mr. J. A. Jacobs ; a fact which speaks well for his liberality and zeal in the work to which he is devoted. Mr. Jacobs, like Mr. Hubbell, acquired his knowledge of the art, at the American Asylum. The catalogue contains the names of *fifty* pupils, all but ten of whom are from Kentucky. The institution is situated at Danville, and receives assistance from the State government.

Pennsylvania Institution.—The Report of the Directors of this Institution, is scarcely less brief than that of the Kentucky Trustees, but it bears “ample testimony to the great good effected by the silent, unobtrusive labors” of those who are immediately concerned in its management. The institution is situated in the city of Philadelphia, and is under the care of Mr. A. B. Hut-

ton, as Principal, aided by seven assistant teachers. Of the *one hundred and twelve* pupils now under instruction, seventy-six are supported by the State of Pennsylvania ; eight by New Jersey ; eight by Maryland ; four by Delaware and sixteen by their friends or the institution. The Directors “respectfully and earnestly” ask that the annual appropriation may be increased to thirteen thousand dollars ; a request which, we trust will be regarded ; for in the large and populous State of Pennsylvania, there are doubtless numbers of the deaf and dumb, who are living and dying still, in the deepest ignorance.

New York Institution.—It is customary for a committee of the Directors of this establishment, to conduct its annual examination ; and the process and result of the investigation, are printed at length in connection with the Report of the Directors. Want of space forbids us to speak as particularly as we should be glad to do, of this noble institution. We can only say in general, that it gives no sign of faltering in its highly prosperous and useful career. The number of its pupils is now greater than it has ever been before, and there is but one school of the kind (that of London namely,) by which it is surpassed in this particular. The funds by which its operations are sustained are principally drawn from the treasury of the State. The receipts of the institution during the past year, from all sources, have amounted to \$41,485.38. The catalogue gives a list of *two hundred and twenty-five* pupils. Mr. H. P. Peet is the President, and there are ten professors and teachers. It may be proper to add, that both the institutions at New York and Philadelphia, were established very soon after the American Asylum, and on a basis entirely different. Little success, however, attended the efforts of their projectors, until two instructors of the American Asylum were called to take charge of the two establishments. Mr. Lewis Weld acted as principal of the Pennsylvania Institution for several years until he was recalled to fill the same office at Hartford ; and Mr. H. P. Peet was placed at the head of the New York Institution ; which position he still retains.

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HISTORICAL SKETCH OF THE INSTRUCTION OF THE
DEAF AND DUMB, BEFORE THE TIME OF
DE L'EPEE.

BY LUZERNE RAY.

THE education of the deaf and dumb is one of the peculiar glories of Christianity. The civilization of the ancient world, splendid as it certainly was in many of its aspects, had nevertheless no heart of love in it for the poor, the ignorant, the unfortunate. To give sight to the blind, hearing to the deaf, deliverance to the captive, and light to them that lay in darkness, was no part of its "mission" or its ministry. Not until Christ came, did the thoughts and benevolent desires of men descend from the heights of power and genius and learning, to encircle the great body of the race; and to whisper in the ears even of the lowliest, "all [we] are brethren."

Accordingly, in the ante-Christian ages, we find no trace of any effort, either of a public or private nature, to remedy the misfortune of the deaf and dumb. On the contrary, this very misfortune was generally regarded as the proof of Divine displeasure, and subjected its innocent victim to additional pains and penalties. A prejudice, equally cruel and absurd, denied them the common rights and privileges of humanity, and even the LAW, which should have been their protector and defender, lent its solemn sanction to their civil and political disfranchisement. It will not be out of place to produce one example of this nature, from the many that might be cited.

The Code of Justinian, with that minuteness of subdivision in which legal codes seem especially to delight, separates the deaf and dumb (the deaf *or* dumb rather,) into five classes; one of which at least, we may now safely pronounce to have nowhere existed, save in the imagination of the legislator himself.

We refer to his third class, consisting of those who had received from nature the gift of articulate language, ("*vox articulata a natura concessa est,*") without ever having heard at all. He adds indeed that this rarely happens, ("*quod ita raro contingit,*") a proposition the truth of which is perfect, if in place of the word *rarely*, we read *never*.

But our object was to show, in few words, the injustice with which the deaf and dumb were treated by the great Roman lawgiver. The following paragraph embodies the principal civil disabilities of the whole class;—"neque testamentum facere, neque codicillos, neque fidei commissum relinquere, neque mortis causa donationem celebrare concedatur; nec libertatem sive vindicta, sive alio modo imponere; eidem legi tam masculos quam feminas obedire imperantes."

From this glance (which is all that we have present space for,) at the condition of the deaf and dumb during the best days of heathenism, it is easy to fill out the picture of their misery and degradation. The possibility of elevating them to knowledge and manly character, was apparently never suspected; and if it had been, there was too little of self-sacrificing benevolence at that time in the world, to admit of any patient and persevering effort in their behalf.

To Christianity, as we said at first, belongs the glory of the intellectual, and consequent social renovation of the deaf and dumb. The great central principle of the Christian system is, "GOOD WILL TO MEN"—to men of all classes and conditions in life; to the lowest and most helpless first, inasmuch as their necessity is the most pressing. This is the principle, recognized and to some extent realized throughout the Christian world; and to the operation of this principle, the deaf and dumb, in common with other classes of unfortunates, are indebted for all the good which they have received from the hands of their fellow-men.

The earliest record which remains to us of the education of any deaf mute, is found in a work entitled *De Inventione dialecticæ*.

tica, by Rodolphus Agricola, who wrote during the latter half of the fifteenth century. The following is the paragraph to which we refer. "I have seen an individual, deaf from birth, and of consequence dumb, who could understand what was written to him by others, and could also express his own thoughts by writing." Agricola seems inclined to attribute the phenomenon he records, to some miraculous agency, but the miracle is no greater than many others which the ingenuity of merely human benevolence not infrequently works in this world. Louis Vives, in his book *De Anima*, doubts the truth of Agricola's statement, but what the grounds of his skepticism were, we are not informed.

The honor of having first suggested, and to some extent developed the true theory of instructing the deaf and dumb, belongs to Jerome Cardan, an Italian philosopher, who was born in 1501, and died in 1576. Cardan was a man of brilliant and almost universal genius. Refusing to confine himself to any particular branch of knowledge, he ran rapidly round the whole circle of science; lingering at no point long, but flashing out rays of light on one side and another, and leaving seeds of truth to be gathered, planted and made fruitful, by men of more patience and practical talent than he himself possessed. He not only maintained that the deaf and dumb could be made to "hear by reading, and speak by writing," but he was also the first, or at least among the first, to assert the possibility of teaching the blind to read by the touch of their fingers. No attempt, however, was made by him to test the truth of his theories, in respect to either of these two classes. He seems to have been satisfied with simply showing what might be done; leaving to others the actual operation.

Peter Ponce, a Spanish Benedictine monk, is commonly accounted the first instructor of the deaf and dumb. Ponce died in 1584, but at what period of his life and in what circumstances, he began his benevolent labors, we have now no means of ascertaining. All that we know of him is derived from the testimony of some of his contemporaries, together with a brief biographical notice inserted, after his decease, in the register of the monastery to which he belonged. It is said that he instructed, among others, a sister and two brothers of the Constable of Aragon, with a son of the Governor; and that, so great

was the success which followed his labors, some of his pupils were able to speak (literally to *speak*, for he taught articulation,) the Greek, Latin and Italian languages; to reason logically; and to make themselves so familiar with natural science, that they would have passed for persons of talent, even in the eyes of Aristotle himself. All this, it is scarcely needful to say, must be taken with more than one grain of salt.

The only hint we have concerning the method of instruction employed by Ponce, is contained in the following notice from his friend, Frances Valles. "He enabled those who were deaf and dumb from birth, to speak; teaching them first to write the names of objects; then directing their attention to the objects themselves; and finally instructing them to repeat the words they had written, with their vocal organs." By what method he taught them the meaning of such words as were *not* the names of sensible objects, we can only conjecture, as no explanation is given.

Ponce was followed, after the lapse of half a century, by John Paul Bonet; also a Spaniard and the Secretary of the Constable of Castile, of whose deaf and dumb brother he became the instructor. Bonet was the author of a work entitled *Reduccion de las Letras, y arte para enseñar a hablar los mudos*; which is remarkable as being the first formal essay upon deaf-mute instruction that was ever printed. In this work he makes no allusion to his predecessor, Ponce, but presents himself as the inventor of the art which he practised. For this, he has been charged by some with deception or concealment, but there is no sufficient ground for the accusation. Ponce was probably unknown to him. Bonet's method, as explained in his book, did not vary materially from that which is followed in the best institutions for the deaf and dumb at the present day, except in the prominence which he gave to articulation. This was considered at that time, as it is now in some countries of Europe, an indispensable part of deaf-mute instruction. Much use was made by Bonet of the manual alphabet, and the natural language of signs was also employed as the interpreter of written or spoken words. But as soon as these words were well understood by the pupil, the signs which explained them were laid aside, as being of no farther use.

Mention is made by Nicholas Antonia, of still another Span-

iard, Ramirez de Carion by name, who lived a few years after Bonet, and who, although himself deaf and dumb, became the author of a work upon deaf-mute instruction, and taught some of his companions in misfortune to read and pronounce certain words with a degree of correctness and facility. One of Carion's pupils was Emmanuel Philibert, Prince of Savoy, who is said to have acquired the ability to read and speak four languages.

The order of time in this review takes us next to Italy, where, in the early part of the seventeenth century, some suggestions respecting the possibility of teaching the dumb to speak, were thrown out incidentally by Affinate and Acquapendente; the last, a celebrated professor in the University of Padua. In 1670, Lana-Terzi, a Jesuit of Brescia, occupied part of a work entitled *Ante Maestra* with the same subject; but all this was mere theory and speculation. With a solitary exception, no attempt was made to show the truth of the principles asserted, by actual experiment. Peter de Castro, physician to the Duke of Mantua, is said to have instructed the deaf and dumb son of the Prince of Savoy, but he left no record of the methods which he employed, or of the results to which he attained.

In England, the earliest writer on the subject of deaf-mute instruction, was John Bulwer, who published his *Philocophus* in 1648; but the honor of having first actually taught written and spoken language to the deaf and dumb, is commonly ascribed to Dr. John Wallis, one of the professors in the University of Oxford, and a man of considerable eminence as a mathematician. To what extent Wallis occupied himself in this benevolent way, does not appear. Probably no farther than to demonstrate the truth of his theories upon the subject. In one of his works, he speaks of having taught two deaf and dumb persons to articulate with distinctness and to understand written language; and in another, he makes allusion to a third pupil, with whom he had succeeded beyond his expectation. The claim of Wallis, however, was disputed by William Holder, who maintained that one of Wallis's pupils had been previously instructed by himself. It is not easy to decide, at this distance of time, upon the merits of the question at issue between them, neither is it a matter of any special moment. In 1670, George Sibscota published his *Deaf and Dumb Man's Discourse*, and

ten years later, the *Didascalocophus* of George Dalgarno made its appearance. These works, together with the previous ones of Wallis and Holder, contained many important suggestions in reference to the education of the deaf and dumb, but with the exception of a few isolated cases, nothing whatever was done for the elevation of this class of persons, until toward the close of the eighteenth century.

The possibility of instructing deaf-mutes was first set forth in Holland, by Peter Montans, in a *Treatise on Language*, published in 1635, but for several subsequent years, no attempt was made to realize his suggestions. In 1667, Mercure Van Helmont made use of the deaf and dumb to illustrate a whimsical theory that he had adopted, concerning a certain language which he held to be natural to men; namely, the Hebrew; which he maintained was the direct creation and gift of God to the first parents of the race. He professed to believe that the printed Hebrew characters bore an exact resemblance to the positions which the vocal organs assume in pronouncing them, and he claimed, as a necessary result of this resemblance, that a deaf-mute, by his own efforts, without the aid of a master, in a very short time could learn to read this language. Mechanical articulation, of course, is all that could be acquired in this way, even if the theory were true, which it is certainly far enough from being.

But without lingering at all around such absurd speculations as this, we introduce the first actual instructor of the deaf and dumb in Holland, in the person of John Conrad Amman, a physician of Amsterdam. Amman was born in 1669 and died in 1724, but we have no knowledge of the particular year in which he began to communicate instruction. His principal efforts in behalf of the deaf and dumb were directed to the artificial restoration of the voice, although this was not the only object which he proposed to accomplish. He taught his pupils to read, to write, and to understand, partially at least, the significance of the words which they employed. The great error of Amman, one which he shared with nearly all the early teachers of the deaf and dumb, was an extravagant estimate of the importance of oral language; of its absolute necessity, indeed, in the cultivation of the intellect. This was a notion almost universal among the philosophers of that period, although it is now

completely exploded. At the death of Amman no one appeared in Holland to carry forward the good work which he had begun, and for nearly a century afterward, the deaf and dumb of that country were entirely neglected.

The Italian and English writings respecting deaf-mute instruction, were known in Germany very soon after their original publication, and the German mind, always active and eager in its pursuit of truth, and especially so when it makes its appearance in a novel dress, was immediately turned to the consideration of the general subject. Camerarius, Schott, Morhoff and Mallinkrot led the way with their theories, and at about the commencement of the eighteenth century, Kerger began in Silesia the practice of the art, associating one of his sisters with himself in the enterprize. Kerger laid no claim to originality in his method of procedure; freely acknowledging his indebtedness to the previous labors of Ponce, Bonet, Wallis, Van Helmont, Holder, Sibscota, Lana and Amman. But he was no slavish follower, for he seems to have been the first on the Continent, who had the good sense to perceive and the candor to acknowledge that mechanical articulation was *not* indispensable to the complete mental training of the deaf and dumb. He says in one place, "every deaf mute, who is endowed with common intelligence, by the sense of sight alone, can be taught to write and to understand the meaning of what he reads, even though he may not have been taught to speak at all." He adds, "To do this, demands less of patience on the part of the master, and less of labor from the pupils, than are required to teach them to pronounce words, and to read upon the lips of those that speak to them." And yet, Kerger, probably in compliance with the general prejudice of the period, was accustomed to teach articulation, although he makes complaint of the difficulty, and of the length of time necessary to insure even a moderate degree of success. The instruments of instruction which he employed were writing, reading, drawing, artificial pronunciation and the labial alphabet. Respecting the manual alphabet he says nothing, and it was doubtless not known to him.

Of Wild, Niederoff, Pasch and Schulze, who lived at this period, it is scarcely necessary to speak, except to state the naked fact that each of them, in one or more cases, successfully

undertook the education of deaf and dumb persons. Wild relates that he procured from a celebrated mechanician of Frankfort, the construction of an instrument for the purpose of showing the movements of the vocal organs in the utterance of words, by the aid of which he hoped to teach the deaf and dumb to articulate more perfectly than by the ordinary method. We are not apprized of the degree of success which attended the use of this novel instrument, but it was probably no greater than the wisdom which devised it.

At about the same period, Georges Raphael, a countryman of Kerger, was led by parental affection to devote unwearied personal effort to the education of his three deaf and dumb daughters. His work, entitled *Kunst Taube und Stumme reden zu lehren*, contains a full account of the course which he pursued with the eldest of his unfortunate children. This young woman died at the age of twenty, but if we may trust the perhaps too partial testimony of her father, the attainments which she had made at the time of her death, were indeed remarkable. She had learned to speak with such distinctness and naturalness, that her voice could not be distinguished from that of a hearing person. She was able to read with intelligence and rapidity. Her knowledge of religious truth was so great as to excite universal admiration, and she mingled in general society, upon such equal terms, that her peculiar misfortune was scarcely to be noticed. Raphael seems not to have personally engaged in the instruction of any deaf and dumb persons beyond the narrow circle of his own family, but the benevolent desire to furnish some assistance to other fathers afflicted like himself, led him to publish the work already named, as a record of the method and result of his own operations.

During the whole course of the eighteenth century, an unbroken succession of writers in Germany, continued to expand and perfect both the theory and the practice of the art of instructing the deaf and dumb. Lichwitz, following in the steps of Wallis and Amman, devoted himself to the labor of giving the mute an artificial speech. Buchner, Baumer and Jorisson, regarding the subject from a medical point of view, busied themselves in the search after some method for the cure of deafness. Solrig and Weber described at length such cases of the instruction of deaf and dumb persons as fell within their knowledge; and

finally, Lasius, Arnoldi and Heinicke endeavored, by new methods of procedure, to bring the art as nearly as possible to perfection.

Lasius, an ecclesiastic of the higher class, became the instructor of a certain young lady, who was deaf from birth. He taught her to read, to write, and to understand the meaning of written words by a direct association of the idea with the characters of which the word was formed. After two years, he says, his young pupil had made such progress that any one could communicate freely with her by writing, and she could answer the most important questions relating to religion. Apparently, Lasius did not teach his pupil articulation, but led her to depend entirely upon writing for the expression and reception of thought. His work contains a kind of manual alphabet, but he asserts that he never made any use of it.

Arnoldi was first employed by a German nobleman, as the instructor of his deaf and dumb son; a youth equally remarkable for natural talent and amiable character; and after having completed the education of his pupil with entire success, in the short period of two years, he continued to unite with his duties as a minister of the Gospel, the instruction of certain other deaf-mutes who were committed to his care. The method of this teacher was chiefly distinguished by the prominence which he gave to pictures as the instruments for communicating a knowledge of words and things. To these, he added the language of pantomime, reading, writing and articulation. But the only signs which he allowed himself to use were those which his pupils supplied; either such as they had been accustomed to employ before their instruction commenced, or those which they afterward invented to give expression to the new ideas which they were continually acquiring. In this way, the teacher, so far as the use of signs was concerned, became in fact the pupil.

Of Samuel Heinicke, the most distinguished of all the German instructors of the deaf and dumb, a brief biographical sketch was presented in the last number of the *ANNALS*. He was born a few years after De l'Epee, and an extended notice of him, therefore, would not fall within the prescribed limits of the present article. It is enough to say, that he was the Director of the first institution for the deaf and dumb ever estab-

lished by a civil government ; (that, namely, which the Elector of Saxony founded at Leipsic in 1778 ;) that his success as an instructor, by the unanimous testimony of his contemporaries, was very great ; and that the system which he adopted, or as he claimed, invented, has been followed in Germany, with little variation, down to the present time. We can perceive no propriety, however, in ascribing to him the merit of invention, since every one of the methods which he employed, had been in use by others before him. His success was doubtless owing more to his native talent and force of character, than to any material difference in the mode of his operations.

France, afterwards so highly distinguished in the art of deaf-mute instruction, was the last among the leading European nations to engage in this benevolent work. Even at the commencement of the seventeenth century, so little was known of what had been done in the neighboring kingdoms, that a respectable French writer, Father Dumoulin, expressly denied the possibility of educating the deaf and dumb. Toward the middle of this century, however, instruction was attempted in a few isolated cases, although the simple fact of such attempts is the only record that remains in regard to them. The name of Father Vanin is the first that appears in France in connection with this subject. Not much is known respecting him, except that he superintended the education of several deaf-mutes in Paris, and that, like the German Arnoldi, he made pictures his principal instrument of instruction.

The public attention was first turned, to any considerable extent, in France, to the general subject, by Rodriguez Pereira, a Portuguese, who, in the June of 1749, obtained an introduction to the Academy of Sciences, and exhibited one of his pupils before the members of that body. This exhibition was entirely successful. The report of the Committee of the Academy to which the matter was referred, speaks with admiration of the results which he had been able to accomplish in the education of his pupil. Pereira made a profound secret of his method of instruction. His wish was to enrich himself by it, and he utterly refused to reveal the secret, unless a large sum were paid to him by the Government. This, however, the Government did not choose to offer. All his pupils, twelve in number, were bound by a solemn oath not to make known his method

of procedure, and even the members of his own family were forbidden to share in the knowledge of his mystic art.

Two years after his first exhibition, he appeared a second time before the Academy, with another pupil, the young Sa-boureux de Fontenai. As before, a Committee of three persons, one of whom was the celebrated naturalist, Buffon, was appointed to report upon the subject. His success was even greater than at first. The report of the Committee, almost enthusiastic in its approbation, concludes by saying;—"It is proved that M. Pereira possesses a remarkable talent for teaching the deaf and dumb to read and speak; that his method must be an excellent one, as his pupils make greater progress in knowledge in the same space of time, than children who have all their senses in perfection; and that a system of so great public interest and advantage should receive every possible encouragement."

There can be but little doubt that Pereira was, in truth, remarkably successful in his profession, and it becomes, therefore, a matter of some importance to ascertain the course which he pursued. And happily, although kept so close a secret during his life-time, his system is now sufficiently well known. The manual alphabet was his main instrument of instruction and general communication with the pupil, but he also employed reading, writing, the labial alphabet, artificial pronunciation and the natural language of signs. His use of signs, however, was limited; he only allowed them at the commencement of instruction, teaching language afterward in precisely the same way in which hearing children are taught; that is, by making the words already known the interpreters of the unknown; thus continually exercising them in the ordinary language of men, and giving them the benefit of constant practise. But whatever may have been the merit of Pereira's system, the selfishness which led him to hide it from the world, because the world was not ready to pay his extravagant price for it, is deserving only of condemnation.

A brief notice of two other instructors of the deaf and dumb in France, will bring us down to the time of De l'Epee, the limit assigned to the present article. These two were Ernaud and the Abbe Deschamps. Ernaud, following the example of Pereira, appeared before the Academy of Sciences with a paper

and a pupil. His exposition was favorably received by the members of the Academy, but with less of decided admiration than had been shown in the case of his predecessor. Ernaud principally occupied himself with teaching articulation and the art of reading on the lips. Natural signs he employed to some extent, but rejected the manual alphabet. A controversy of much bitterness afterward arose between Pereira and Ernaud ; the former accusing the latter of stealing from him, and of not knowing how to use to advantage the system which he had stolen.

The Abbe Deschamps published in 1779, his *Cours elementaire d' Education des Sourds-Muets*, but not alone as a writer did he show himself the friend and advocate of the deaf and dumb. His whole life and fortune were devoted to their welfare. He established at Orleans a private institution for their benefit, at which the children of the poor were received without charge. Nothing is known of his success as an instructor, save what may be gathered from a report of the Royal Society of Medicine, in which his labors are spoken of with high approbation, and he is pronounced worthy of the gratitude and praise of mankind.

For the foregoing sketch, which we have been obliged to condense so much as to leave it little else than a chronological skeleton, we are mainly indebted to the *De l' Education des Sourds-Muets de Naissance* of Degerando ; the most complete and valuable work, notwithstanding some errors and deficiencies, that has ever appeared upon the subject in any language.

THE CHILDREN OF SILENCE.

"There was silence in heaven about the space of half an hour."

[In the first number of the ANNALS, we published some lines of poetry, entitled "The Mute's Lament;" in which the writer, himself deaf and dumb from birth, musically mourns over the deprivation which he endures. The whole world is full of melodious sounds, but not one of them can reach the "dreary cell" in which his soul sits silent. The song of birds; the murmur of the rivulet; the sighing of the evening wind; the strains of music, whether in the glorious burst of "all instruments," or the sweet monologue of the "lonely flute;" and higher still, the kind words which love drops into the open ear that is alive to receive them;—all these are

equally strange to his sense and his imagination, and therefore he writes, "sad and heavy is the fate I bear." One of our friends, remembering that there are very few questions in this world, upon both sides of which something cannot be truthfully said, has furnished us with the following verses, to show that there are times and circumstances, when *not* to be able to hear must be accounted rather a blessing than a misfortune.

EDITOR.]

"The earth is filled with scented flowers,
Some blushing with the hues of morn,
And some in silent forests born,
Pale as the twilight's fading hours;
And others like the glowing noon,
As bright, alas ! to fade as soon.

Shall then the blossoms weep and pine ?
Shall the pale lily tell the rose,
' Ah me ! I never know repose,
Beside that crimson cheek of thine ;
Why have not my unspotted bells
The hue that on thy beauty dwells ?'

Wiser are they, in sweet content
They turn to heaven their dewy eyes,
And read in dim or sunny skies,
His love who cloud and light hath sent ;
And in their differing grace displays
Some part of all His wisdom's ways.

And some there are who walk the earth
With ever overflowing tears,
And spirits bowed to dust by fears,
Because forever since their birth,
By His high will their lips are mute,
And hushed for them are harp and lute.

My brethren ! hath a sudden thought
Flashed ever in your grieving hearts,
That he whose vocal lip imparts
The wisdom he hath dearly bought,
May sometimes envy their content
To whom no gift of speech is lent ?

What if for you the voice of God
Is silent in the sunny fields ;
To those He loves His presence yields
A purer bliss than smiles abroad ;
When in the contrite soul he dwells,
And fills with joy its darkest cells.

Ye never feel the thrill of pain
That springeth from a careëss tone ;
Ye cannot hear the suffering moan
Of childhood, striving to complain,
Or sorrow at their wailing cry
Who have no words for agony.

Not for your ears the bitter word
Escapes the lips once filled with love,
The serpent speaking through the dove,
Oh blessed ! ye have never heard.
Your minds by mercy here are sealed
From half the sin in man revealed.

But when those seals shall melt away,
And heavenly songs ye hear and sing,
Will that half hour of silence bring
Your homesick thoughts to perished clay ?
Oh ! will ye pine for earth's lost shore,
Or pant for heaven's sweet strains once more ? ”

CLAIMS OF THE DEAF AND DUMB UPON PUBLIC SYMPATHY AND AID.

BY HENRY B. CAMP.

WE have sometimes been led almost seriously to question, whether it is a misfortune, to be deaf and dumb. There is nothing in the external appearance of this class of persons, to indicate that it is so ; nor would that, we think, be the first impression, of a casual observer. Introduce a stranger into any of our deaf and dumb institutions. Let him watch the inmates, in their daily routine of employment. Let him, unaware that they are deaf and dumb, look in upon their play-ground, as they are engaged in their sports. He might consider them a remarkably quiet and peaceful set of boys. He would be struck with the entire absence of angry dispute, and profane oaths ; but he would hear their merry laugh, for the deaf and dumb can utter almost all sounds, except those which are articulate. Nothing in their appearance would indicate that they were different in any respect from others. Let the observer look in upon them, in their pleasantly lighted study-rooms, in the evening, as they are seated around their tables, busily engaged upon their lessons.

They do not appear, like a band of unfortunates, depressed by some dreadful calamity. They are not motionless, or indolent. A scene of great life, and activity, presents itself. Though no articulate voice is heard, every eye is kindled with intelligence; every feature is beaming with thought; every arm is moving in active gesticulation. Surely the observer would not imagine that he saw before him the subjects of any great misfortune. Let him watch them in their walks, at their work, in their school-room, and what would be his inference? Not, certainly, that they were a wretched, but on the contrary, a joyous, happy class of persons. He would be able to discover no traces of gloom on their countenance, no expression of sadness or discontent. There is apparently, no happier community, than that of the Deaf and Dumb.

Generally, they do not regard themselves as the subjects of misfortune. "I do not wish to be pitied," said a deaf-mute, when he found himself an object of commiseration. They do not seem conscious that they are an unfortunate class of persons. And in truth, were they in the majority; were this a world of deaf-mutes, it might almost be a serious question whether the language of *signs*, or of the *articulate voice*, would, in itself be preferable; so graphic, and beautiful, is the former, in comparison with the latter. But as it is; as Providence has given the language of the articulate voice to the *many*, and the language of signs to the few; the deaf and dumb are unfortunate; if for no other reason, because they are in the minority.

It is not surprising that, gathered as they are, in our institutions, from their distant homes, they should form a happy community, by themselves. *There*, their condition is one of darkness and solitude. *Here*, a new world opens upon them. They find themselves in a new home, with every convenience and comfort provided to their hands. They find sympathy and fellow feeling, from those in like circumstances with themselves. Light breaks in upon their minds. New views of what they are and of what they can be, rise before them, and they cannot but be happy. More than one individual of this class we have in mind, of whom it might with truth be said, to them it is no misfortune, that they have become deaf and dumb. In early life, they dwelt in homes of poverty and wretchedness. They were ungoverned, and petulant children, objects of pity, if not

disgust, to all around them. But what a change, has five or six years wrought in them! Now, they are respectable, intelligent, well educated members of society. They owe all this, to the fact that they are deaf and dumb. Had they not been such, they would now have been in their original darkness and degradation. Their misfortune has proved their greatest blessing.

But, let it be remembered, all this is only true of *educated* deaf-mutes, and of but a portion even of these. The mass of them are living in hopeless darkness, and consequent wretchedness. One, in every two thousand of our population, is in this unfortunate condition. These have claims upon our sympathy and aid, which, as Christians or philanthropists, we cannot disregard. We will briefly notice a few of these claims.

In the first place, they are effectually cut off from all privileges, social, intellectual, and moral. Were we to be at once deprived of all the pleasure we derive from interchanging our thoughts and feelings with our fellow beings; our lips forever sealed in silence; how fearful a subtraction would this be from the sum total of our happiness! But such is the condition of the uneducated deaf and dumb. He has thoughts, and feelings, and hopes and fears, and joys and sorrows, as others, but he cannot express them. His ideas and emotions, must lie ever pent up in his own bosom. He may indeed be able, by rude signs, to make known some of his pressing wants, to his relations and friends, but very limited indeed, must necessarily be the extent of his communications by this mode. All his recollections of the past, his anticipations of the future, his apprehensions of evil, his enjoyment of good, must remain forever buried with himself. He has no key, to unlock the prison of his own mind. To sit by the fireside, or join the social circle of his friends, can afford little happiness to him. This would rather tend to aggravate his misfortune, by showing him, that *they* have sources of enjoyment, which *he* has not, and disclosing a painful contrast, between his own condition and theirs. He would see that they have some mysterious mode of communication, but could form little conception of what it is. He would observe perhaps, the whole circle of faces, lit up with smiles, or convulsed with laughter, and would not know but he was the subject of their mirth. He would feel that the social

circle was no place for him. He would rather flee to the depths of the forest, and hold communion with the trees, or the stars, which are dumb, like himself.

How deplorable, too, must be the *intellectual* condition of the uneducated deaf and dumb. Were our schools and colleges, and all our institutions of learning, to be at once annihilated, what could we expect of the rising generation? The mind cannot grow of itself. It requires cultivation, to draw it out, as truly as the vegetable world requires the genial influence of the sunshine and the rain. True, the deaf-mute has, in common with others, the medium of sight, through which to gain knowledge, but this must be slight and limited indeed, without a language and without means, to any extent, of communicating with the minds of others. Of course, his intellect can never expand, and though he may become a giant in bodily powers, he must ever remain an infant in mind.

But it is the *moral* condition of this class of persons, which, more than all beside, should enlist our sympathy in their behalf. How many of them, would ever reach a world of happiness, it is not for us, to decide; but the conviction is very strong in our minds, that if left untaught through life, very few, if any, would ever learn the plague of their own hearts, or apply the only remedy for their moral diseases. By what means is a moral transformation wrought, in the human heart? By the Spirit indeed as the agent, but through the truth, as a means. What truth? The word of God, and that only. But to the untaught mute, the Bible is a sealed book. Not a ray of light from its pages, penetrates his dark mind. The Sabbath dawns upon him, and men cease from secular labor, but he knows not why. He goes with the multitude to the sanctuary, and observes their attitude of worship, and their solemn countenances, but it is all a mystery to him. Possibly, he may catch a vague notion of some power above, whither the eye of the worshipper is sometimes directed, but that he gains any just idea of the true God, of his character, and attributes, or of our relations to him, or of our future destiny, or least of all, of the great truth of religion, the atonement, we have not the slightest belief. He might almost as well have been born in benighted Asia, as in this land of light and privilege. If the condition of those

who live in lands where the light of the gospel has never shone, appeals to our sympathy and aid, not less so, does the condition of the class we are considering, who are in fact, little short of a community of heathen, at our very doors.

Now, what renders their condition peculiarly distressing, is the fact, that they cannot plead their own cause. The unfortunate around us are not usually accustomed to suffer in silence. They have a tongue, and a voice, and we wait for them to make known their wants, and press their claims upon us. It is not so, with the deaf and dumb. They are not aware, themselves, how great is their misfortune, and if they were, they have no voice to proclaim it. They can utter no complaint, and make no effort to extricate themselves from their pitiable condition. The benevolent must search them out, and afford them that relief, which they cannot ask for themselves. They are in a condition of entire, and hopeless dependence.

In many other respects, it is impossible for us to conceive, how great is the misfortune we are considering. The sense of hearing is, next to seeing, the most important and valuable, with which God has endowed us. It is through the medium of the ear, that we derive much of our highest enjoyment. The pleasant voice of friends, the songs of birds, the melody of musical instruments, afford exquisite pleasure to the ear of man. But all these have no existence to the deaf-mute. His ear is sealed in eternal silence. And besides this, as a consequence, his tongue is also chained. He cannot utter articulate sounds, and thus he labors under a double calamity, cutting him off from two of our chief sources of enjoyment.

Through long ages of the past, this unfortunate class of our fellow-beings, has been permitted to drag out a miserable existence, despised and neglected by all. But the present century has witnessed the beginning of extensive benevolent effort in their behalf in this country, and every year, a deeper interest is felt, and greater efforts are put forth, for their good.

They may easily be raised from their degraded condition; a condition but little superior to that of the brute creation, and restored to human brotherhood. Institutions are springing up, in all parts of the land, where they may be educated and transformed into intelligent and useful members of society. An annual company of almost newly created beings, is sent forth

from these institutions, to join their more favored companions in the great race of life. It seems but little short of a new creation. At the commencement of their course, their minds are a perfect blank. At the close, they have mastered a new language, and acquired much of its more useful stores of knowledge. In general, they have a respectable acquaintance with geography, arithmetic, history, and the rudiments of all the branches of knowledge needful for them, in after life. They have also acquired some trade, by which to earn a comfortable subsistence; and more than all, they have stored their minds with the wonderful truths of religion, and the hearts of not a few, we trust, are imbued with its spirit.

Ample means are now provided for the education of all, and we trust the time is not far distant, when not an individual of this class shall be found, doomed, by necessity, to live and die in darkness.

NORTH CAROLINA INSTITUTION FOR THE DEAF AND DUMB.

BY WILLIAM D. COOKE,

Principal of the Institution.

[MR. WILLIAM D. COOKE, Principal of the North Carolina Institution for the Deaf and Dumb, has furnished, at our request, the following account of the ceremonies attending the laying of the corner-stone of the new buildings of that Institution. We have before us a letter from Mr. Cooke, written several months ago, some extracts from which will show when and how this young but highly prosperous school for the deaf and dumb originated. He writes, "During the summer of 1843, I conceived the idea of attempting to establish an institution for deaf-mutes in North Carolina. I wrote to the Hon. J. M. Morehead, then governor of the State, to get his views on the subject, and was happy to find that he entered heartily into the work. As very few persons at the South had ever had an opportunity of visiting schools for the deaf and dumb, I took a young man, a deaf-mute who had been partially educated, and traveled with him through a portion of the State, giving exhibitions of the manner of teaching deaf-mutes. The effect was what I desired. A very general interest in the subject was excited throughout the State. During the ensuing session of the Legislature, I returned to Raleigh, and made an exhibition before the members of the General Assembly. Gov. Morehead urged upon the Legislature the importance of establishing such an institution, not only in his annual message, but he also made it the subject of a special message, a few days before his term of office expired; and in his estimable successor,

Hon. Willam A. Graham, the deaf and dumb have found a warm friend.

Near the close of the session, a bill passed the Assembly establishing the school. The sum of \$5000 was appropriated, and the several counties of the State were required to levy a tax of \$75, for every pupil they might send.

The bill passed on the 12th day of January, 1845, and on the first day of May following, the school was opened with seven pupils. During the term the number increased to seventeen. The number of pupils during the second session was twenty-six.

At the last session of the Legislature, a bill was passed making an appropriation for the erection of suitable buildings for the school. These buildings will be completed in about a year from this time. It is a fact which speaks well for the State, that this bill passed with but one dissenting voice in each house." EDITOR.]

BUILDINGS, SITUATION AND ACCOMMODATIONS.

The buildings designed to be occupied for the purposes of the North Carolina Institution for the Instruction of the Deaf and Dumb, are situated on Caswell Square, about one-third of a mile from the State-house in Raleigh. The ground occupied by the main building, with that adjacent, is the property of the Institution, and was granted by the Legislature of the State. In extent it embraces four acres, a part of which will be cultivated, and the remainder will constitute spacious lawns, where the male pupils will amuse themselves at proper hours, in athletic sports, and the females, in walking, or such other kinds of exercise as may be appropriate to their sex.

The main building, in the dimensions of its plan, is sixty feet by thirty-six. It has two wings, each thirty-eight feet by thirty-two, extending at right angles from the main edifice, and projecting from each extremity of it by nearly the whole width of each wing. In elevation it embraces four stories, including the basement, and the wings three, and is surmounted by a square tower or observatory, commanding an extensive and beautiful prospect. In the basement, are the dining-room and store-rooms, and in the other stories, the family apartments of the Principal and his assistants, &c. In the basement of one wing are the kitchen and wash-rooms, and that of the other is set apart for instruction in mechanical trades. On the principal floor of the wings are the sitting-rooms of the males and females, and the upper story is to be occupied for dormitories. The chief merit of the arrangement consists in its preserving

these two departments, as far as relates to the accommodations, amusements and pursuits of the pupils out of school, so independent in every particular as to constitute of them two separate and distinct communities, while the dining-room in which both assemble, is conveniently accessible. Each department has its separate flight of stairs, its separate areas in the rear, its separate pleasure grounds, and its separate communication with the school-rooms; so that for the ordinary purposes of life, there is no occasion to pass from one to the other.

Besides the principal building in which the pupils and their instructors reside, there is another in which are the chapel and class-rooms. This building is of two stories; forty-five feet in length, and twenty-five feet in width.

PROCEEDINGS AT THE LAYING OF THE CORNER-STONE.

The ceremonies of laying the corner-stone were appointed for Friday, the fourteenth of April, 1848, at 11 o'clock, A. M. The day was uncommonly fair, and the atmosphere bland and balmy. At an early hour a procession composed of members of the Masonic Lodge in the city of Raleigh, and others from abroad, was formed at the Court House; thence it marched to the Capitol, where the Governor, the Literary Board, and the Orators of the day and evening were received; thence to the school of the deaf and dumb, where the principal teachers and pupils, united with it, and thence to the Square where the ceremonies were to be performed. In front of the building a beautiful arch was erected, entwined with evergreen and flowers, under which, the procession passed to the platform prepared for its accommodation. A prayer was offered by the Rev. Mr. Joyner, and the corner-stone was laid according to the forms of the Masonic Fraternity, under the direction of William F. Collins, Esq. assisted by other officers of the Order.

In the leaden box in the hollow of the stone were deposited the following articles:

A copy of the Holy Bible.

Constitution of the Grand Lodge of North Carolina.

A copy of the Proceedings for 1847.

An impression of its seal in metal.

Officers of the Grand Lodge of North Carolina.

Names of the Officers of State.

Newspapers of the city.

Various coins of the United States.

A copy of the Act of Assembly which gave sanction to the grant and origin of the Institution.

Names of the members of the Literary Board who are in charge of the erection of the Institution.

Account of the establishment of the "North Carolina Institution for the Instruction of the Deaf and Dumb," with a list of the Officers and Pupils of the Institution.

Report of the Joint Select Committee in relation to the erection of suitable buildings for the Deaf and Dumb and Blind.

Bill reported by the above Committee, and passed by the Legislature.

Directory of the General Assembly of North Carolina, for the session of 1846-7, printed at the Institution for the Deaf and Dumb.

Copy of the "Raleigh Register," of March 22d, 1844, containing the correspondence of Gov. Morehead and Mr. William D. Cooke, on the subject of an establishment of an Institution for the Deaf and Dumb in North Carolina.

The Twenty-Ninth Annual Report of the "New York Institution for the Instruction of the Deaf and Dumb."

A Plate with the following inscription :

"On this 14th day of April, 1848, was laid this foundation stone of a Building to be appropriated to the Education of the Deaf and Dumb and the Blind, by the Grand Lodge of North Carolina."

William F. Collins, M. W. G. M.

William A. Graham, Governor.

John Corby, Architect.

Dabney Corby & Sons, Builders.

The following Ode written for the occasion by the Rev. J. Vernon Corby, was then sung by the Masons.

[Want of space obliges us to omit the Ode here spoken of, as also the one mentioned on a subsequent page. EDITOR.]

The Grand Master then introduced to the audience the Rev. Samuel S. Bryant, of Newbern, who delivered a very impressive and eloquent address. After explaining the symbolical meaning of the ceremonies, and the origin and aim of Masonry, he

adverted to the philanthropic character of the present undertaking, dwelt upon the subject of education, in all its grades, from the primary school to the University ; illustrated vividly and forcibly the importance that the sons of North Carolina, instead of going abroad, as was now too often the case, should remain at home ; cherish an attachment to the land of their birth, develope the resources, foster the institutions, and thus elevate the character of their native State.

A Glee was then sung, and the Benediction pronounced, when this part of the ceremonies was concluded.

As the proceedings at the laying of the corner-stone had been entrusted, by common consent to the Masons, the honors of the escort for the evening were assigned to the Odd Fellows. Attired in the insignia peculiar to the Order, they presented, as they passed in procession through the streets of the city, in the clear light of the full-orbed moon, an appearance truly imposing. The President, Trustees, Principal, and inmates of the Institution, the officiating Clergyman, and the Orators, were received at the school in Hillsboro' street, escorted to the Commons Hall, and conducted to their places on the platform. The Odd Fellows then entered and occupied the seats reserved for them, and for a while were the observed of all observers. The occasion was one of deep interest, and it is no exaggeration to say, that it called together one of the largest assemblages ever convened in Raleigh.

The exercises were opened with prayer by the Chaplain, after which Gov. Graham, as President of the Board, introduced Mr. Peet to the audience, who rose and delivered an address which fully sustained the reputation which his talents, experience and unwearied devotion to the cause of deaf-mute instruction, have acquired for him, and was listened to with profound attention.

Going back to the period when the attention of the philanthropic was first directed to the education of the deaf and dumb, the eloquent speaker gave a rapid sketch of the history of the art to the present time, depicting in glowing colors, the disadvantages under which its early advocates labored, and the almost insurmountable difficulties that were to be overcome. He discussed at some length the advantages and disadvantages

of the various methods devised and proposed by different distinguished men, for communicating information to such as no effort of the voice could reach, and for affording them a means of communication with each other.

While admitting the practicability and desirableness, to a certain extent, of the doctrine of Heinicke, that deaf-mutes should be taught to articulate and read on the lips, he showed that entire success would be dearly purchased by the sacrifice of the time required for its accomplishment, and the consequent neglect of more important mental culture. Decided preference was given to the language of signs, or pantomime, as the ordinary means of communication, in connection with the use of the manual alphabet.

Mr. Peet closed his interesting remarks by addressing the teachers of the North Carolina Institution, complimenting them upon the success that had already attended their labors, and encouraging them to perseverance, in their arduous, yet noble efforts to "loose the tongue of the dumb, and unstop the ears of the deaf," by which they might be brought into communion with the mighty minds of our race, and by which especially they might be taught the glorious truths of revelation, and "pointed to that land where even the deaf and dumb may join the ransomed throng, and share in the songs of everlasting praise."

At the conclusion of the Address, an Ode composed by Mr. R. L. Cooke, was sung.

A brief examination of the pupils of the Institution then followed, interspersed by representations in pantomime, which afforded a practical and delightful illustration of the principles and facts set forth by Mr. Peet, and demonstrated to the gratified audience, the practicability of rescuing these children of misfortune from a state of intellectual and moral degradation, and of elevating them to the dignity of intelligent and useful citizens.

From the evidences of popular favor manifested toward this infant establishment, founded upon such benevolent, humane and Christian principles, and appealing to the best feelings of our nature, we are led to hope, that the education of the deaf and dumb will hereafter be recognized as part of the settled policy of the State.

The following is a list of the Officers and Teachers of the Institution.

His Excellency William A. Graham, ex officio, President.

Hon. John M. Morehead,

Charles Manly, Esq.,

Weston R. Gales.

W. W. Morrison, Secretary of the Board.

William D. Cooke, M. A., Principal.

Abel B. Baker, and George E. Ketcham, Teachers.

Miss Laura I. Barker, Matron.

AN INQUIRY INTO THE EXTENT TO WHICH THE MIS-
FORTUNE OF DEAFNESS MAY BE ALLEVIATED.

BY J. A. AYRES.

It is the lot of man to encounter physical and moral ills from his cradle to his grave. They come upon him ere his opening faculties are able either to foresee or prevent them; they struggle with him in the days of his strength and manhood, and throw their shadows of gloom over his declining and enfeebled powers. The problem of life is, so to mitigate these evils as to secure the greatest amount of happiness which our imperfect capacity is capable of realizing.

Yet though evils come alike upon all, their apparent distribution is by no means equal. "One dieth in his full strength, and another dieth in the bitterness of his soul and never eateth with pleasure." Particularly is this true of the class of ills which are physical or spring directly from some physical cause. Between those enjoying all the blessings of health and the perfect working of every part of the curious mechanism of the body, down to those who never rest from pain, we find every condition. To remove or alleviate these ills where they press with the greatest weight and severity, is no less truly a work of benevolent interest than the removal of those moral ills whose heavier retributions are yet to come. Deafness which shuts out the knowledge of spoken language is a sore calamity, and could no remedy or marked alleviation be found, we might well question whether sin had brought into our world any heavier affliction. Our design in the present article is to show

to what extent the calamity of deafness may be relieved, under the most favorable circumstances.

Before proceeding with our remarks, however, it is proper for us to inquire whether there is any prospect, present or ultimate, of the entire removal or cure of this marked physical evil.

Modern discoveries have brought to light a cure for many cases of blindness; may not succeeding investigations bring equally valuable aid to the deaf? We are free to confess that we cherish a hope and even an expectation of some such future discovery. In many, and perhaps in most cases, the organs of the ear are perfect, either paralysis or concrete suffusion have for the time destroyed the life of the delicate auditory nerve; yet who will say that medical science has not brought to light greater wonders than a cure for paralysis? But even supposing some such remedy to be found, deafness with all its attendant ills would still appeal to our sympathies. So great is the destruction of the organization of the ear at times, that no room is left for human hope. No power short of that especial agency which more than once interfered to restore this heavy loss, could bind up the shattered frame-work and make it once more the medium of communication between the spiritual and the material world. We return then to our original inquiry, what alleviations, what relief can we draw about the great calamity of deafness.

We can supply the deaf with a systematic and accurate language; a language capable of explaining all the common events of life, brief and comprehensive as speech, with power to express all the varied emotions of the soul from the smile of content to the silent and hidden workings of the troubled spirit; capable also of carrying the mind abroad to grasp the history and condition of our own and other worlds; and more than all, of illustrating and enforcing those great moral laws which bind man to virtue and to God. Surely this is a great step forward; a wonderful advance from the charmed circle within which the mind of the unlightened deaf-mute must forever revolve. It is true that this language, so wonderful in itself, is yet imperfect and limited when compared with the excellences of speech. It has not all the convenience of oral communication. There are times when the hand and the eye are both occupied so that discourse to which the ear might be open must be laid aside by

those for whom the ear performs its double office. It is also a language requiring more effort, more exertion. In extreme languor and debility, where even the gentle whispers of speech are wearisome to the exhausted body, gesture with its life-like expression and energy, is an effort which requires a yet greater stimulus. It lacks also in many cases, that clear and mathematical precision which is the highest recommendation of any language. Based as it is upon imitation and not upon any fixed and arbitrary standard, its precision depends in a great degree upon the skill of him who uses it. Yet with all these deficiencies and many more, it is a language capable of cultivating the understanding, refining and drawing out the emotions of the soul and meeting to an extent scarcely realized by those unacquainted with it, all the wants and exigencies of life. It is withal a beautiful language, portraying in graphic pictures the lessons of history, the wonders of science, and the workings of all the passions which agitate the soul. With such a language it will be seen at once that the deaf-mute is restored to his position in the human family, from which his great loss had well nigh excluded him, and is enabled to hold communion with man and with God, with the outer world of fact and perception, and with the inner world of emotion and thought. Yet this, so invaluable in itself, is but one of the many blessings which time has enabled us to throw about the calamity of deafness. We are able to open to minds thus shut in, in part at least from the busy stir of life, all the treasures of literature, the instructions of science and the consolations of communion with the great and good of the present and the past, communion as sincere and profitable as that of those who listened to the words of wisdom as they fell from their lips. If it be objected that so great are the difficulties in the way of the deaf and dumb, preventing them from acquiring an intimate acquaintance with spoken language, that it never ceases to be to them other than a foreign tongue, while their thoughts continue to flow in their early and natural language of signs, and the study of its literature a painful effort, we reply that facts prove the reverse. In all cases of even tolerable success in study, the thoughts tend onward from the language of signs to the more systematic and perfect language of speech. In proportion as this is developed,

it becomes their own language, the one in which they think and most readily express themselves.

The inclination to read is developed as early and with as much strength in the education of the deaf-mute as in that of the ordinary child. Where, however, the education is left unfinished, so that reading is laborious and the ideas uncertain, like all other imperfect acquisitions, it fails to communicate that profit and pleasure which under more favorable circumstances it is so well fitted to bestow. We have said that all the treasures of learning and science were accessible to the deaf and dumb. The truth of this statement we can establish by evidence which none will question. Yet we are willing to admit that but few, in point of fact, attain to this state of advancement, while the majority pass through life, with ability, it is true, to gather up all the information necessary for its common purposes, but wholly too limited to draw out or cultivate the higher capacities of the intellect or soul. And of how many who possess all their faculties and who enjoy all the common advantages of life is this same thing true. But we speak not now of these; we speak only of the possibility, under favoring circumstances, of the star of hope which shines before the mute, throwing its radiance far down his dark path and stimulating him to press forward with the assurance that though his path be rugged he can walk in it, and that the goal secured will endue him with a power thrice valued for the difficulty of its attainment. We can develope and cultivate the moral nature with a success as sure and to an extent as great as in the case of those to whom religion and morality appeal through the medium of speech. There seems indeed to be a beautiful compensation in the moral susceptibilities of the deaf-mute for the great loss under which he lives. Deprived of many blessings, he is also shut out from many temptations, and it is rare indeed that the claims of religion and the reasonings of morality fail to secure the ready assent both of his heart and his understanding. We by no means intend to assert that the deaf-mute is more religious by nature, or that his peculiar privation diminishes in him the tendency to error and sin which has fallen upon the whole family of man, for experience furnishes abundance of evidence to the contrary; but we mean simply that as his outward temptations are fewer, so that fresh

ness and simplicity of religious feeling which we witness in childhood and to which we look to a great extent for the determination of the future character, abides longer with him and throws a more controlling influence over the destinies of the soul. It is a source of deep interest to see the first dawning of religious truth and obligation upon the mind that has joined perhaps for years in worship whose visible forms were not to him even the shadows of things to come. As the light breaks upon his mind, the current of his thought seems to flow back with electric rapidity over his whole life, condemning the violations of law which his now enlightened conscience indicates, and busy, mean time, with earnest resolutions of amendment; and it is not till his increased cultivation shows him the power of inbred depravity, that he realizes the mighty struggle to which he is called, if he would cast out from his heart its corruptions, to which his better impulses prompt him.

The right development of moral and religious character is the most important part of all education. It is, therefore, with great satisfaction that we are permitted to express our belief, that however great may be the temporal losses of the deaf-mute, yet his spiritual interests need not suffer. In common with all men he enjoys the offers of salvation, the way of which he can as clearly comprehend, he anticipates the delights of heaven the more frequently peradventure for his present affliction, he struggles as all do against the corrupt inclinations of the heart, against pride and discontent and passion and out breaking sins. He can commune with God in his closet, seeking daily strength and grace, and he can join in public worship with many who like him offer their silent adorations before the throne of God.

It is a fact often noticed, that the deaf and dumb are more easily influenced by moral considerations than others. From the follies of childhood, which to so great an extent blunt the conscience and deaden the sensibilities, their circumstances have to an extent saved them, and throughout their lives, the claims of the law of God and their obligations to virtue when presented, rarely fail to secure a ready assent. To the philosophical mind the first dawning of religious truth upon the understanding of the mute and the earliest exhibitions of conscience and of conscious spiritual life, are matters of deep interest and instruction. They throw light by comparison upon

the moral and spiritual phenomena of the mind, showing the power of impressions so feeble as scarcely to attract notice and of influences which to observation are well nigh imperceptible. Thus, when spiritual obligation is exhibited to the understanding and pressed upon the heart of the deaf and dumb, there are always some about whom perhaps the halo of prayer has lingered from their infancy, who seem to receive the truth with the love and docility of true righteousness. To the deaf-mute, the language of prayer, a vehicle for the expression of his thoughts and emotions in social as well as in private devotion, is not wanting. Signs, at all times beautiful and expressive, are endued with peculiar power, giving utterance to the affections and desires of the soul. Itself a pictured and poetical language, it swells to sublimity or sinks to tenderness while passing out of the regions of observation and fact, to commune with the unseen realities of God and eternity.

He enjoys nearly all the means of religious profit and instruction possessed by others. First of all the Bible, the one grand source of instruction and consolation, and in itself of more value than all other means, is to him the same that it is to all men, its words are not to him the words of a sealed book, in it he reads the teachings of wisdom, from its pages he receives admonition and reproof and in its prophetic light he looks forward to the glorious consummation when his ear shall hear the worship of heaven and his voice shall mingle with its praises. Nor does he fail to receive spiritual profit from other sources. All the treasured wisdom of the good and the great is at his disposal. With the exhortations of the pulpit and the pious meditations of the devout, his soul holds communion, as profitable perhaps as if he heard the earnest words of the preacher or listened while he witnessed the countenance of the humble disciple shining like that of Moses with the light of heaven. To so great an extent is all information, whether it be trivial or important, all kinds of knowledge, from the unaffected language of home and every day life to the proudest efforts of human reason and the loftiest flights of eloquence reduced to print, that in respect to acquiring information, the deaf-mute scarcely feels his disadvantage. Not only is he familiar through books with the world that has been, but from

the same source he becomes familiar with the world that now is, and he lives, holding as real and intelligent intercourse with the community in which he resides, as though he were blessed with the faculty of speech.

To every benevolent design and labor, the fruit of a religious life, he can lend his sympathy and aid, receiving with all, the blessings with which God crowns the labor of love and kindness. He can seek and obtain in his hour of need, religious counsel and instruction both from friends and from those who are set as spiritual guides to the people. Few even of the world will grudge the extra moments which a slower method of communication require in conveying desired information to those for whom the ear fails to perform its office, much less will those whose peculiar business it is to instruct the inquiring mind in the way of truth, be slow to shed the light of spiritual instruction upon the path of one to whom its consolations and hopes so eminently belong. The lessons of God's Providence are no longer to him the mysterious and fearful works of an unknown power. Its teaching he can now understand and its words of warning or rebuke no longer pass before his clouded mind in wonder or in terror, but have become to his renovated being, the living oracles of God.

About the social condition of the deaf-mute also, we can gather such alleviations as remove to a great extent the peculiar loss under which he suffers. By a kind provision of our social nature, parental affections seem to cluster the more strongly about those who most need their comfort and regard. When a child, endeared by all the attractions of infancy and hope, is by a stroke of Providence suddenly shut out from the world of sound and compelled to seek a new channel of communication for its opening faculties, it appeals with irresistible earnestness, to those whose love has so long entwined about it, for an increased share of that affection and care which can alone meet its dependence. And the same is true of the child whose opening existence is upon a world of silence. From this fountain of kindly feeling flow the pleasant streams of affection whose waters cheer the unfortunate on their pilgrimage. Happy is that child for whom this deep and strong affection lays the foundation for a useful and independent life, stimulating to the acquisition of knowledge, regulating and subduing

instead of indulging the wayward passions and forming habits of sobriety, of content and of patient endurance in all the ills of life. Under this fostering care and aided by a full development of the understanding, the social enjoyment of the deaf and dumb is as secure and in many cases as great perhaps as it would be were they able to hear. In his own family, the language to which he is accustomed, becomes by degrees familiar to all. His thoughts no longer belong to and revolve in an imaginary world. The little incidents of every day life, the trifles of conversation, retailed to him, awaken the same interest as in others. He is not a stranger among his kindred, but shares with them their hopes, their fears and their expectations. In the social circle he is received and estimated according to his merit. Few indeed can be found so rude or unkind as to slight a man for his misfortune, on the contrary it will be found to be generally true that a deaf-mute of pleasant manners and worthy character will receive all the attention in society which he could command with the faculty of speech. Often indeed will it be greater, for it is an exhibition of sympathy which, while it supposes neither pity nor dependence, is alike grateful to those that bestow and those that receive it. So few indeed are the cases of deafness, especially where there is found a finished education, that from motives of curiosity only the mute will rarely find himself alone or neglected even among strangers. The novel method of conversation by writing, the desire to observe the thoughts and feelings of a mind thus deprived of the ordinary means of utterance, apart from any emotions of benevolent sympathy, will rarely fail to secure him the pleasures of intellectual and social intercourse. There is an alleviation of deafness, particularly in the social relations of life to which some have attached an undue importance and which others have wholly or to a great extent overlooked. We refer to the ability which all deaf and dumb persons can acquire of using articulate language to some extent, and of understanding what is said from the countenance and the motions of the lips in speaking. As an aid in instruction we attach no importance in ordinary cases, to the understanding and use of articulate language which the deaf and dumb may acquire. But there are circumstances in life when even a very imperfect ability of speech may be and will be to him of incalculable value.

A wonderful contrast indeed does education with all its advantages and blessings make in the condition, the hopes and the prospects of the deaf-mute. And especially under the favorable circumstances which we suppose and which every parent is bound to seek for his child, does the appalling misfortune of deafness which at the first casts its shadow over all the brightness of life, diminish in its fearful magnitude, till it takes its place as one among the many ills of life which, borne with Christian patience and fortitude, is fragrant with the blossoms of hope whose fruit shall ripen in eternity.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS, WHICH HAVE
APPEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Continued from page 193.]

31. WATSON (JOSEPH), LL. D. Instruction of the Deaf and Dumb, &c.

[The notice of this work, which was broken off in our last number, is here resumed.]

Dr. Watson teaches his pupils first the names of things ; and for this purpose he framed the Vocabulary, embracing more than two thousand words, classified under generic names, and most of them illustrated by plates. His plan throughout the course, is that of "naming perceptions as they arise, without regard to metaphysical or grammatical distinctions ;" following as nearly as possible " the path of nature," marked out in the learning of the mother tongue, by those who hear. The first year is taken up in acquiring the words of the Vocabulary, with a selection of verbs and adjectives ; this labor being relieved and diversified by occasional exercises in the construction of sentences ; pronouns, prepositions and adverbs are introduced into these more or less. From this the pupil proceeds to longer sentences ; to the use of question and answer ; goes over the vocabulary in the way of definition, or "telling the meaning of words, by words ;" "the conjugation of the verbs is to be carefully attended to," and the use of the several moods and tenses taught.

“By this time, probably about the third year of the learner’s progress,” printed books are put into his hands. When a new word occurs in reading, which cannot be explained by another already known, the direction is: “pass it over, till a favorable opportunity shall occur to show its meaning by example.” From this we are led to infer the limited resources of the sign-language as employed by Dr. Watson,—its inadequacy to the demands of the later stages of instruction, and its imperfection even, as concerns the earlier. Pupils so taught, will be likely to have their knowledge of words confined to the same narrow limits, which bound the teacher’s knowledge of signs. Where the powers of this instrument are fully at command, the instructor does not wait for opportunities and examples; he *creates* them as they are needed. Dr. Watson now requires his pupil to compose something daily, from his own ideas, on a subject of his own selection; and this, after being corrected, is committed to memory.

The author goes on to say, that the pupil thus instructed, is prepared to enlarge his knowledge of language indefinitely, and to hold intercourse with his fellowmen:—by instruction in articulation, he has gained the power of reading on the lips,—yet in no case so as to understand a public discourse, or conversation not directed immediately to him; the manual alphabet is mentioned as a valuable instrument of communication, and writing as necessary “where great precision and accuracy are required.”

Dr. Watson considers five years as the shortest time, in which an education can be given, suitable for such children as are “to earn their bread by the labor of their hands.” No beneficiaries of the Asylum were admitted under the age of nine years; though if the term of their education were longer protracted, they might with advantage be received earlier. He recommends to the parents of deaf children,—or benevolent neighbors,—to commence their instruction at an early age, by means of pictures, the pen, or slate and pencil, and the manual alphabet.

The institution had about seventy pupils in 1809.

32. Memoirs of the Rev. JOHN TOWNSEND, founder of the Asylum for the Deaf and Dumb, and of the Congregational School. First American edition. Boston, 1831. 12mo. pp. 244.

Mr. Townsend was born in 1757, and died in 1826. He was a minister of the Congregational order, in London, of great influence; distinguished not only for his talents, but more especially for his piety, and warm-hearted, active benevolence. He had a large share in the formation and conduct of the London Missionary Society, the Religious Tract Society, the British and Foreign Bible Society, and other similar institutions,—monuments, if not of that genius which the world admires, yet of what is more to be prized, a genius for doing good. His zeal and efficiency were combined with such simplicity, humility, and gentleness, as to form a character of singular loveliness and excellence.

The origin of the London Asylum is related as follows :

“In his ministerial relation, Mr. Townsend became acquainted with a lady, whose son was deaf and dumb, and who had been a pupil of Mr. Braidwood’s almost ten years. The youth evinced an intellectual capacity which caused delight and surprise to the good pastor, who was astonished at the facility and accuracy with which ideas were received and communicated. Mrs. C., the lady referred to, sympathizing with those mothers whose circumstances precluded their incurring the expense of £1500, (which was the sum paid by herself,) pleaded the cause of those afflicted and destitute outcasts of society, until Mr. T. entered into her feelings of commiseration, and decided with her on the *necessity* and *practicability* of having a charitable institution for the deaf and dumb children of the poor.”

The subscriptions were commenced on Sunday, June 1st, 1792. The next morning, Mr. Townsend waited on Mr. Henry Thornton, a gentleman of distinguished philanthropy:—“as he had never seen a deaf and dumb child, he thought the number would be too small to form the projected institution;” but was induced by the representations of Mr. T., to lend his coöperation. A prospectus was issued in the Times, and Morning Chronicle; and this brought a visit from Dr. Watson, whose services were secured as instructor. Handbills, or circulars, were issued, and freely distributed. Mr. T. soon presented the object to his friend, the Rev. Henry Cox Mason, rector of Bermondsey, “who at first seemed indifferent to the object, and smiled at the undertaking as romantic;” but soon after engaged with Mr. T. in personal solicitations for pecuniary aid, and in other labors in behalf of the infant institution. In August, the Society, composed of subscribers, was organized, with Mr. Thornton as treasurer, and Mr. Mason, Secretary. On the 14th of November, the school was opened with four

pupils. It was afterwards generously supported by the public, and the number of admissions rapidly increased. In 1807, the building in Kent Road was erected, which has since been enlarged repeatedly. In the years 1808, 1809, and 1810, Mr. Townsend performed several preaching tours, in behalf of the Asylum; and in those three years "was the instrument of adding no less a sum than £6000 to the funds of the Society." The institution continued, while he lived, the object of his liveliest interest, and of his care and aid in various ways. At his death, in 1826, the number under instruction was two hundred and twenty, and the amount of admissions had been nearly nine hundred.

33. DUTENS (REV. —). The Christian Observer, London, Vol. VIII., pp. 432, 3, 4, 5,—No. for July, 1809. *On the Capacity of the Deaf and Dumb.*

This is an account, by Mr. Dutens, of his success in teaching a deaf and dumb young lady. It was communicated to the Editor by a third person, with a few introductory and concluding lines, but without mentioning the time when or the occasion on which it was prepared. The commencing portion of the narrative is left off; no dates or other circumstantialia are given; but the name of the young lady, Miss Wyche, is incidentally mentioned. Mr. Dutens says, "I applied to a professional man, named Baker, who by a method of his own had taught Lady Inchiquin and her sister, and some other pupils." As Mr. Baker died in 1774,* we are carried back to a date considerably earlier, it is probable, than that year. It is added, "I saw some of his scholars; and was astonished at the facility with which they understood what I said, by observing the motion of the lips. They also answered me."

Previous to this, the young lady had resided in the house with Mr. Dutens for some months, and he had become able to converse with her by signs quite readily. Without, as far as appears, obtaining any aid from Mr. Baker, the method he pursued was, to teach words by means of signs and writing alone; which he did with good success, according to his statement, though the narrative is brief and incomplete.

The manner in which ideas of spiritual existence and of the

* Vid. Annals, No. 3. p. 107.

Supreme Being were communicated,—the first unsuccessful attempts, and the process by which the end was at length successfully accomplished,—is the most interesting part of the story. It is stated also, that when she had witnessed prayers and other acts of worship, she had supposed they were addressed to the sun, moon and stars; and thus had learned to adore and pray to these objects herself. She appears to have manifested an interesting character and a superior capacity, and it is to be regretted that we have not a full detail of the case.

34. *The Method of Educating the Deaf and Dumb*, confirmed by long experience: by the Abbé de l'Epée. Translated from the French and Latin. London, 1801. pp. 228. 12mo.

We know nothing of the translator and editor of this volume, except from his preface. He informs us that, being in Paris in 1790 and 1791, he frequently visited the school for the deaf and dumb; that, on his return to England, he was so impressed with the need of such an institution in that country, that he “set about the undertaking. Having brought it into some degree of forwardness, he was pleased to find that two or three gentlemen had begun to take steps in a similar project,” and “he cheerfully united his endeavors to theirs to carry it into execution.”

The design of the publication was, to promote investigation of the most eligible process for teaching the Deaf and Dumb; “to impart information which might lead individuals, in a private capacity, to undertake and prosecute the work with success; and also, to produce a conviction of the practicability of educating the deaf, and excite an interest in the object, which might help to enlarge the means and extend the usefulness of the London Institution.

The translator's preface occupies twenty-four pages, and contains a brief sketch of the history of the art. He speaks of the Didascalocophus of Dalgarno, as “a performance learned, acute, profound and rational,”—and this is the only instance to our knowledge, in which the same work is noticed at all by any writer before Dugald Stewart, except that it is barely named by

Anthony Wood, in a brief notice of Dalgarno in the *Athenæ Oxonienses*.

The work translated, (*"La véritable Manière,"* &c.) was the most important production of the Abbé de l'Epée on the subject of his art; and consists of three parts. "In the first," he says in his preface, "I shall explain by what degrees [steps] to proceed in order to form the minds of the Deaf and Dumb so as to render them capable of perfecting their education themselves, by the perusal of good books." This part is mainly an exposition of the scheme of "methodical signs." The second part relates to instruction in articulation, and furnishes minute and full directions; the author frankly acknowledging that his ideas on this head were derived originally and mainly from the writings of Bonnet and Amman. Part third gives the controversy with Heinicke, and the decision of the Academy of Zurich in favor of the French teacher.

The translation is in the main well executed. The volume is dedicated to Lord Chancellor Eldon.

35. STEWART (DUGALD). *Elements of the Philosophy of the Human Mind*,—Appendix to Part III, Chap. II. Some account of James Mitchell, a boy born Deaf and Blind.

James Mitchell is the earliest instance on record of a person afflicted from birth with the double calamity of deafness and blindness,—if we except the person "blind and dumb," healed by our Sayiour, (Matthew xii. 22). The benevolent De l'Epée, and Sicard after him, endeavored to ascertain if an individual thus unfortunate were then to be found in existence: persuaded that relief might be brought, even to a condition so seemingly hopeless; that a human mind, even thus imprisoned,—buried, as might be said, in a living grave,—could yet be set free,—could have an avenue of communication opened with other minds, and the light of knowledge let into its dark cell; they anticipated, in case an opportunity for the attempt should be afforded, a new triumph to be achieved here in behalf of humanity. No subject for so interesting an experiment came to their knowledge; but since then, individuals of this description, amounting to a very considerable number, have been brought to notice, or their existence ascertained. The more remarka-

ble and noted cases are, in addition to James Mitchell, Julia Brace at Hartford, Laura Bridgman at Boston, and Anna Temmermans at Bruges in Belgium. Their misfortune has been the means of shedding such light upon questions of philosophical interest, concerning the capacities of the human mind,—affording the most effectual refutation of certain superficial theories, and adding to the stores of psychological knowledge, facts of the greatest value, speculative and practical,—that we almost cease to view as a matter of regret the sad calamity that has fallen to their lot.

James Mitchell was born November 11th, 1795, at Ardelach, a parish in the Highlands of Scotland, of which his father was the minister. His blindness and deafness were discovered in quite early infancy, so as to leave no doubt of their having existed from birth. His blindness was occasioned by cataracts in both eyes. In the autumn of 1808 he was brought to Dr. John Gordon, a physician of distinction, who then resided in that neighborhood, but afterwards in Edinburgh; and at his recommendation was taken to London in 1809, and the membrane of the tympanum of each ear was perforated by Mr. (afterwards Sir) Astley Cooper, and Mr. Saunders operated on the left eye, with the design of couching the cataract; but with no beneficial result in either case. He was brought to Dr. Gordon again in 1810, and was taken to London again that year, and his eyes operated on by Mr. James Wardrop. Owing to the struggles of the boy and the difficulty of keeping him in a steady position, the attempt of the surgeon to remove the cataract by extraction, was unsuccessful, but he so far succeeded in breaking down and displacing it, as to produce for a time a manifest improvement in the boy's vision, and perhaps a degree of permanent benefit. No operation was afterwards performed. Subsequent to his father's death in 1812, and his mother's not long after, he remained in the care of an elder sister, with whom he was living in 1826; after this date we have no information respecting him. We shall present, in a separate article, the leading particulars of his case, chiefly extracted from Mr. Stewart's Appendix.

This Appendix consists, in the first place, of a Memoir, read by Mr. Stewart, before the Royal Society of Edinburgh, in 1812. In this he embraces extracts from an account of the

case sent him by Mr. Wardrop ; a paper by the Rev. Thomas Macfarlane, minister of a parish near the residence of Mitchell, in the shape of answers to questions by Prof. Glennie, of Aberdeen ; and an account supplementary to this by Dr. Gordon. The facts thus furnished, Mr. Stewart accompanies with remarks and reasonings of a philosophical nature. A main part of his design in preparing the Memoir, was however, he says, to represent to the Society, the desirableness of improving so rare an opportunity for philosophical observation and experiment, and to suggest the expediency of devising, for this end, some plan for the removal of the young man to Edinburgh, with the view of attempting his education, and of having him under the eye of the Society for observation. This suggestion, it is to be regretted, was never acted on.

Mr. Stewart presents the views of De l'Epée and Sicard respecting the possibility of educating a person in such a condition, even to the extent of imparting a knowledge of written language ; which they proposed to undertake, should a case present itself, by the use of raised letters, sensible to the touch, together with the manual alphabet ; as has now been successfully done in the case of Laura Bridgman. He takes occasion to comment at length upon their method of instructing the deaf and dumb ; giving it a decided preference over the method which relies upon articulation. He also praises in the highest terms, the work of Dalgarno, which had been almost forgotten, when he thus brought it into notice. His disparagement of Wallis in this connection, is however, unfounded and unjust, as was made evident in the notices of Wallis in our first Number, pp. 37, 43.

There are also in Mr. Stewart's Appendix, additional communications, of date 1812, received after the Memoir was read to the Society, but published with it in the Transactions, viz. letters from Dr. Gordon, and a brief one from Sir James Mackintosh, and a series of questions proposed by Dr. Glennie, with answers by Jane G. Mitchell, sister of James. To the whole is added a communication, dated August 31, 1826, from Sir Thomas Dick Lauder, relating facts from his personal knowledge ; together with a letter addressed to him a few days before, by Miss Mitchell, in compliance with a request on behalf of Mr. Stewart.

Dr. Watson's book, noticed by us above, has a note, in which he states that the case of Mitchell had just then come to his knowledge, and he copies a short letter from Mr. Cooper, relating to the case.

Dr. Spurzheim visited Mitchell in 1816, and gives an account of him, in his "Phrenology," chiefly derived, however, from the accounts previously published.

36. WARDROP (JAMES.) History of James Mitchell, a Boy born Blind and Deaf, with an account of the Operation performed for the recovery of his Sight. London. 1813.

This book is mentioned in a marginal note in Mr. Stewart's account of Mitchell. The most important particulars embraced in it, are, we presume, except as concerns the details of the operation, contained in Mr. Stewart's account.

37. GORDON (JOHN,) M. D. A Paper concerning Mitchell, in the Transactions of the Royal Society of Edinburgh, Vol. VIII, Part First, p. 129.

This communication is additional to those embraced in Mr. Stewart's Memoir, which was published in Vol. VII, Part First, of the Transactions. It contains some incidents of later date than the other.

38. GENTLEMAN'S MAGAZINE, Nov., 1808. Obituary of Hannah Lamb.

In this notice of about a dozen lines, it is stated, that Hannah Lamb, a girl "born deaf, dumb, and blind," and aged nine years, was burned, by her clothes taking fire, while her mother was absent for a short time from the room, so as to cause her death in a few hours. This is all the record we have of her case.

(To be continued.)

ON THE PERMANENT RESULTS OF THE EDUCATION OF THE DEAF AND DUMB.

BY WILLIAM W. TURNER.

THE intellectual and moral state of the Deaf and Dumb previous to instruction, the means by which knowledge is imparted to their minds, and the degree of success attending the efforts made to enlighten and improve them ; have already claimed the attention of the readers of the "Annals." We propose, in this article, very briefly to notice the *permanent results* of their education.

The advantages of education, even to the humblest individual in a community, are so obvious, as to be no longer questioned. We need not therefore stop to show that the deaf and dumb, in common with others, derive great benefit from this source. Indeed the comparative advantages in their case are much greater than in that of others ; inasmuch as they are cut off from all the information which comes to others through the ear, and must be indebted to written language for most of the knowledge which they shall ever obtain. By means of education they gain access to the stores of wisdom treasured up in books, and the intelligence diffused by the periodical press. They are put in communication with their fellow-beings, and elevated to the same degree with them on the moral and intellectual scale. They are fitted to occupy the same fields of useful labor as other members of the families to which they belong. They are rendered susceptible of the same moral and religious impressions ; and are enabled to secure as well as others the glorious rewards of a virtuous life.

The question may be asked whether all this can be done for them in the short time allotted for their education ; and whether they will retain through life the knowledge of language which they carry home with them from school. It will be admitted that the five or six years allowed the deaf and dumb for this purpose, (and few of them have a longer time allowed them) is not sufficient, in most cases, to accomplish all that is desirable. It must also be admitted that some of them, from deficiency of intellect or dislike of study, fail to acquire so much of language as is necessary in the ordinary intercourse of life ; and that oth-

ers whose attainments are somewhat more considerable, gradually lose in process of time what they once possessed. But these cases are believed to be rare, and exceptions to the general rule. The truth is, that the deaf and dumb are compelled to use written language if they would make known their wants, express their emotions, or have any intercourse with those around them. They have no other certain medium of intercommunication. They are thrown upon this resource by the emergencies of every day. They are obliged constantly to put in practice the lessons of the school-room. Hence in most instances, they not only retain the full amount of knowledge of grammatical construction and the meaning of words and phrases acquired at the Institution, but also add to their original stock of words and ideas, correct their mistakes and perfect their style. The improvement in all these respects, in some cases which have come under our observation, is truly remarkable. Owing to the peculiar circumstances of their condition, the deaf and dumb, by constant use, fix their knowledge of language in their minds, and render it available in making further acquisitions. Hence the results of education are far more striking and permanent in their case than in that of young persons who acquire a foreign language which they have little or no occasion to use in after life. This position we propose to illustrate by a few specimens of the composition of early pupils of the American Asylum, written several years after the respective writers had completed their course of instruction, and without the least expectation that what they had written would ever be published. The first is an extract from a letter of introduction written for a young clergyman to an instructor in the Asylum. The writer was a young lady, born deaf, who had left the Institution at the age of fifteen years, after having been five years a pupil.

“Mr. C. never saw an Asylum for the Deaf and Dumb, and makes enquiries after you, &c., expressing a desire to be introduced to you and to witness how schools at the Asylum are conducted. His curiosity, I hope, will be much gratified. From our acquaintance with him, I confidently say that he is a young gentleman of much intelligence, piety and promising usefulness. He kindly offered to have my company with him to Hartford. This is, indeed, a very favorable opportunity, and gladly would I go, but I regret to say I must, on some accounts,

deny myself that pleasure. You know not how greatly I desire to go there. In this letter I include our acknowledgments for the 15th Report of the American Asylum. We were quite pleased, not only by the perusal and by the happy results you and the teachers have derived from your labors and efforts to enlighten my fellow-mutes; but also by the rapid increase of the scholars, and by their improvement and prosperity. With emotions of pleasure do I dwell upon the thought that all who undertake the charge of the pupils, manifest so much good-will and tenderness of sympathy towards them."

It is hardly necessary to say, that the writer of the above extract had made great improvement in composition during the five years that had elapsed since she left us. She had been placed however, in circumstances highly favorable to mental development, and had made the best use of her advantages.

The next specimen is taken from a letter written sixteen years after he left school, by a man born deaf. He commenced his education at the age of eighteen, and was five years at the Asylum. Since leaving it he has been employed in managing a farm, with no leisure or opportunity for improving his mind, more than other hard-working farmers enjoy.

"We are all well at present; hoping you all enjoy many blessings bestowed upon the Asylum by our good and merciful Father. There is great reformation among the inebriates. Some time in January last, we had a lecture on temperance. The Temperance Society voted to purchase all the ardent spirits, which the Committee did. The next day, according to duty, they took and poured it into the river. I suppose the fishes drank it to their satisfaction! There is no ardent to sell in this town, except at one tavern, but its keeper would not let drunkards drink.

There are a few persons here who believed in the Millerite doctrine, who strongly expected to see the end of the world on the 15th of this month; [Feb. 1843] now they are much mortified. I think the future is wisely concealed from our knowledge. It is our duty to prepare to meet death, as it is a dying world."

The following is from a letter written by a young gentleman, deaf from birth, to his friend in the Asylum where he had been a pupil seven years. It was written about six years after he left the Institution.

"I hope we can with pleasure and profit enjoy the interchange of friendly feelings through the medium of epistolary converse.

Circumstanced as I am, the pleasure of writing to and receiving letters from agreeable and intelligent friends, has almost become indispensable to my happiness. Therefore always bear in mind when you receive one from me, it will be an act of benevolence to answer as soon as convenient. The age in which we live, though distinguished for many other striking peculiarities, is rendered remarkable for active benevolence; and I hope you are willing to fall in with the times and will be a punctual correspondent: and allow me to tell you, I think you possess the rare quality of ease and good taste in writing, which will always make your letters agreeable and interesting even to those who are less susceptible of receiving pleasure from that source than your humble servant.

Let me assure you that it gave me much pleasure to hear of the renewal of your health and spirits, and may you long enjoy these rich blessings. I acknowledge it made me a little jealous when I read your letter, that I could not participate in the satisfaction of beholding the beauties of nature; and were I rich, nothing would prevent my going to earth's remotest bounds. It is the height of my ambition to behold all the wonders of the world; but perhaps it is better as it is. Now I am obliged to be a common matter-of-fact body, whereas if permitted to wander over the earth, I should become visionary and good for nothing. Now I hope I am making every effort to get at least an honest livelihood, which was all I believe my numerous friends ever contemplated. But as I grow older, I become ambitious. What do you think of this passion? Is it not, if indulged in, fruitful of much evil? Can you not, in your next letter, give me a dissertation on ambition? I know Napoleon and Alexander were both ambitious men, and were perhaps beacons to warn all of the danger of aspiring. But still I think a measure of ambition necessary to give life and zest to a poor creature like myself."

The only additional extract under this head will be from a letter of a young lady educated partly at this, and partly at a similar institution, who became deaf in very early childhood. Having spoken of a visit made some months before in the family of a relative, she says:

"Are you aware that my winter in C—— was one of anxiety and sorrow proceeding from the lingering illness and death of my beloved uncle? But I shall not recall those painful scenes I have witnessed for the first time within several years, for I must not indulge such feelings; as He who has removed him from us knows what is best for us his creatures. Indeed experience convinces me, that our Heavenly Father does not willingly grieve the children of men, but must have some wise

purpose for all his dealings with us, therefore it becomes us to be resigned to whatever afflictions He sees fit to send, however grievous they may seem. We can only think over the past and reflect upon his character which was so pure and noble. Surely "the memory of the just is blessed," and all his chief mourners take great comfort in knowing that he has left "a good name which is rather to be chosen than great riches." I humbly trust that he, though absent from his perishing clay, is now with the Lord, on whom he firmly depended to the last moment."

To those acquainted with the respective writers of the above extracts, and with their ability to use written language at the time of their leaving the Asylum, these specimens will afford satisfactory evidence of decided improvement. Many others equally conclusive might be given were it necessary. Enough has been said to show to every candid reader, the value of education to the deaf and dumb, and the permanency of its results.

There is yet another view of our subject which we wish to present, relating to the moral and religious results of our labors. Important to the deaf and dumb as is the training of their intellects, it is an object of little worth, in comparison with the culture of their moral affections. And it should be the highest aim of their teachers to make them understand their true position as subjects of the government of God, members of the social system and candidates for immortal blessedness; all of which relations involve feelings, responsibilities and duties infinitely momentous in their consequences: upon the right observance of which depend their usefulness, and their happiness here and hereafter. It is truly gratifying to observe how readily they comprehend these relations, and respond to the claims which they impose. Almost without an exception they admit the justness of these claims, and their obligations to perform the duties required. And although they have the same perverse wills and reluctant hearts to contend with as others, their progress in moral improvement is not less remarkable than their intellectual development. We expect to see our pupils growing better from the commencement of our course to its close; and only in very rare instances are our expectations disappointed. We also expect that those who have thus improved while under our care, will do well after they return to their homes, and go out into the world to act for themselves. And in this respect our

hopes have, for the most part, been realized. Our solicitude for our pupils does not end with the term of their pupilage. We keep them in mind, inquire after them, ascertain their situation in life, visit them in our journeys and welcome them to the Institution whenever they revisit it. By these means we have been able to form a pretty accurate estimate of the moral results of our efforts with them; and we have found in them as a class, a strength of principle, a degree of conscientiousness, and a permanency of religious impression quite remarkable; the discovery of which has amply repaid us for the labor and pains bestowed upon their education. We do not mean to say that all, or even the greater part of those who have been instructed by us, give evidence of being decidedly religious persons; yet a large number of them are consistent members of various Christian churches, and a still larger number are moral in their lives and correct in their deportment.

In one of our New England villages there are eight of the former pupils of the Asylum, all in good business, all but one married, five of them professors of religion, and all of them associated in a bible class for mutual instruction on the Sabbath. A gentleman of the village says they are among their most industrious and respectable citizens: and the pastor of the church to which four of them belong, says, they are the most exemplary, and in proportion to their means, the most liberal members of his church. The following anecdote relating to one of them will serve to show that in his case, at least, religion is something more than a profession. He is a machinist in the employ of a manufacturer, by whom he is highly esteemed for skill and attention to business. Some time after his engagement, it became necessary to repair the machinery. This obliged them to stop work for a day, and that the hands might not be subjected to any loss, the Sabbath was fixed upon as a proper time to make the repairs. Notice was accordingly given to the workmen who were needed, and to our deaf and dumb friend L. among the rest. "Work to-morrow," said L., "to-morrow is the Sabbath." "I know it," said his employer, "but the work must be done, and your services will be wanted." "God has commanded us to remember the Sabbath day to keep it holy," said L., "and I cannot work on the Sabbath." His employer intimated that he could keep no man in his service who was not

at all times ready to do what he required. L. said, he regretted that a sense of duty compelled him to disoblige one on whom he was dependent for his situation ; but if he must choose between losing his place and breaking the command of God, he should not hesitate a moment. "I shall not work on the Sabbath." The work was done without him. He rested the Sabbath-day according to the commandment. On Monday, he resumed his labor as usual, and no further notice was taken of the matter. It has been remarked, however, that from that time, Sabbath-day repairing became a thing of rare occurrence in the establishment.

We shall give two additional extracts from letters written by former pupils, who have been more than twenty years away from us, to show what views they entertain of religious subjects after such a lapse of time ; and to prove, if proof were necessary, that no pains are taken at the Asylum to make proselytes to a particular sect. The writer of the following extract was under instruction five years, having lost his hearing when two years of age.

"Your affectionate and friendly communication which was received by me some time ago, gratified me very much indeed. What do I owe to you and my other teachers, for turning me from ignorance to intelligence by means of education, whose effects I enjoy through the goodness of our Heavenly Father? I feel sensible that I cannot repay you for all your kindness, instruction, advice which I have received. * * * *

As to Baptism, I will write in as few words as I can in this letter. 'Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' If we cannot find the word *sprinkle* or *pour*, for the word *baptize*, in the English common version, what word can we find for *baptize*? The bible does not say *sprinkled with* or *poured with*, but '*buried with him by baptism into death.*' Immersion for baptism must be the original word ; unless testimony or sophistry denies it. I need not say that great and good men and translators who do not agree with us, do not deny that baptism is immersion. Though Dr. McKnight was a Presbyterian, I am a great admirer of his new Translation of the Apostolic epistles, with his Commentary in general. I say in general, because I do not consider all his views correct, only generally correct. He is a far more clear reasoner than any sectarian writer I am acquainted with. If you have that new translation, you can find his comment and notes on Galatians 3 ; 27. The

putting off the old garments is a figure or symbol of baptism for putting off the old garments of sins or the old man, or baptism for the remission of sins. The putting on the new garments is a symbol of the putting on the new garments of righteousness, or the putting on the new man, which, after God, is created in righteousness and true holiness; or putting on Christ. 'Christ is our righteousness.' Perhaps you are aware that there is a Roman Catholic difference between the Church of Rome and the Church of Milan about baptism. The former sprinkles, the latter immerses. The pope is not infallible enough to convince the Church of Milan that she is wrong as to immersion.

How are the sins of a repenting, believing sinner pardoned? The question is not what do we say? but what does the bible say? Any honest man does not dare to give an opinion of his own what sinners ought to do to be saved; but must always show from the bible what they ought to do to be saved. You will see at once that I have no confidence in any man's thinks so, or says so; to the testimony and to the law. Fact, testimony. Testimony, faith. No testimony, no faith. Christian faith is a belief of testimony. Whosoever believes the gospel for himself and is baptized is right. That is the obedience of faith. That a clergyman or a priest believes for a sinner, repents for him, and pardons for him, is absurd and shocking to common sense. But let every person obey the gospel for himself, truth shall make him free through the influence, sanctification and blessing of the Holy Spirit."

The following extract is from a letter written by a female to one of her old class-mates. She was five years a pupil of the Asylum, and lost her hearing in early childhood.

"MY DEAR C.

I know you will be anxious to know the state of my mind. I had been anxious about the welfare of my soul for several months past, but never felt so anxious until a short time past, and the distress of my mind I never experienced so before. I felt myself the vilest of the vile, and deserved punishment on account of my sins; and I only could say, 'God be merciful to me a sinner.' I resolved to go to Christ, and tried to pray earnestly to God to save me or I perish forever; and I humbly hope he answered my poor prayers. I hope I have found the Saviour; he appears so holy, so pure, so merciful. I never can be thankful enough to him who has done so much for me a poor sinner. It is about a week since I confessed Christ crucified before men by going to the confirmation. The time was very solemn. The address of the Bishop was very solemn and impressive. He exhorted us all to keep our baptismal vows, to serve God all the days of our lives.

If there is any Episcopal meeting near you, I would recommend it to you. I recollect you once mentioned the prayers were long and tedious. It was so once with me ; but now they don't seem as long as those in the Presbyterian meetings. You did not feel that God was present. Instead of thinking them long you should worship Him with your heart, and say the prayers with your heart, or they would be of no use. I go to the Church because it is the best of any denomination for me to attend, and the prayers are written so I can join the congregation in their services. Several of my friends who are members of the Presbyterian Society recommended it to me. The penitential prayers in the prayer-book are such as I want. Many of them are impressive and solemn. I wish very much I could go to Hartford this fall, and visit the place of my education and my old friends once more, but it is impossible."

The above specimens have been selected from such letters as were in the possession of the writer of this article, and are not to be regarded as the best that could be obtained from all whom we have educated. They fairly represent the attainments of the better class of our pupils ; and are published with the hope that our deaf and dumb readers may be stimulated to renewed and persevering efforts in mental and moral improvement.

PARTICULARS RESPECTING JAMES MITCHELL, A PERSON DEAF, DUMB AND BLIND FROM BIRTH.

BY SAMUEL PORTER.

A BRIEF account of James Mitchell was given in the bibliographical article, notice No. 35. A further notice of the case, we think, will not be unacceptable to our readers. We shall present in this article, the most important and interesting facts, selected from the papers embraced in Mr. Stewart's account.

It appears that Mitchell, though totally deaf, as respects every use subserved by the power of hearing, yet possessed a faint degree of the sense, sufficient to afford him no small gratification. He was slightly sensible, in the opinion of his friends, to very loud or shrill external sounds ; but in a much greater degree to sounds conveyed by contact with his teeth.

"In his childhood, the most noticeable circumstance relating to him, was an eager desire to strike upon his fore teeth any

thing he could get hold of; this he would do for hours; and seemed particularly gratified if it was a key, or any instrument that gave a *sharp sound*." "In lieu of the key," relates Sir Astley Cooper, "a piece of wood was put into his hand; he struck his teeth two or three times with it, and threw it from him with a whining noise, and with frequent lateral motion of the body, expressive of uneasiness and disappointment." At other times such an interruption would make him very angry.

The following is from Mr. Wardrop's narrative: When a ring of keys was given him, he seized them with great avidity, and tried each separately, by suspending it loosely between two of his fingers, so as to allow it to vibrate freely between his teeth; and then he generally selected one, the sound of which seemed to please him most. It was surprising how long this amusement would arrest his attention, and with what eagerness he would on all occasions renew it. Mr. [now Lord] Brougham, brought to him a musical snuff-box, and placed it between his teeth. This seemed not only to excite his wonder, but to afford him exquisite delight; and his father and sister, who were present, remarked, that they had never seen him so much interested. Even when the notes were ended, he continued to hold the box to his mouth, and to examine it minutely with his fingers, expressing by his gestures and countenance great curiosity.

Some have doubted whether it was really sound, or merely percussion, to which he was thus sensible. It is evident to us, from the interest and the discrimination manifested, that there existed a considerable degree of sensibility to sound conveyed in the manner described. It is common among deaf-mutes, for those whose hearing is not wholly lost, to take pleasure in awakening the sensation by similar means. In the case of Julia Brace, at Hartford, and in other instances of persons blind and totally deaf, nothing of this sort has been observed. The interesting peculiarity of this case was, the value which the mere crumbs from the table had, to one thus shut out from the feast of pleasurable sensations spread out for others,—the eagerness with which they were sought, and the satisfaction, perhaps not less than others enjoy, since he knew not from what he was cut off.

It is probable also, as suggested by Dr. Gordon, that Mitchell

employed this as one means of information in regard to the hardness and other qualities of bodies, which might in this way be indicated.

The blindness of Mitchell also was not total. The same fact is here to be noticed, of the value which the scanty remains of sensation he possessed, acquired to him as sources of pleasure.

“At the time of life when this boy began to walk, he seemed to be attracted by bright and dazzling colors; and though every thing connected with his history appears to prove that he derived little *information* from the organ of sight, yet he received from it much *sensual* gratification.”

“He used to hold between his eye and luminous objects, such bodies as he had found to increase, by their interposition, the quantity of light; and it was one of his chief amusements to concentrate the sun’s rays by means of pieces of glass, transparent pebbles, or similar substances, which he held between his eye and the light, and turned about in various directions. These too, he would often break with his teeth, and give them the form which pleased him most.”

Mr. Mitchell “had often observed his son, sitting for an hour at a time, opposite to a small hole in the south wall of a hut adjoining to the manse, so as to receive the beams of the sun, which shone through the hole during part of the forenoon, directly on his eyes.” “He would also, during the winter nights, retire to a dark corner of the room, and kindle a light for his amusement. On these occasions, as well as in the gratification of his other senses, his countenance and gestures displayed a most interesting avidity and curiosity.”

The following is from Mr. Wardrop, not long after the operation on the boy’s eye. “I have couched one of his eyes successfully; and he is much amused with the visible world, though he mistrusts information gained by that avenue. One day I got him a new and *gaudy* suit of clothes, which delighted him beyond description. It was the most interesting scene of *sensual* gratification I ever beheld. * * * * * His partiality to colors seemed to depend entirely on their comparative brilliancy. He in general liked objects that were white; and still more particularly those of a red color. A white waistcoat or white stockings pleased him exceedingly; and he gave always a decided preference to yellow gloves. One day I observed

him to take out of his pocket a bit of red sealing-wax, which he had kept for the beauty of its color. * * * * * A pair of green glasses were given him, * * * when he first put them on, he laughed aloud with delight."

For a few days after the operation, his eye was of course kept covered. On the fourth day, says Mr. Wardrop, "I found that the crystalline lens, (which had been pushed upwards and backwards) had altered its situation since the operation, and could be again distinguished, covering about one-fourth of the upper edge of the pupil. The other part of the pupil was quite transparent, * * * * * he readily discovered a book, or any similar thing placed on the coverlet of the bed; and in many of his attempts, he seemed to judge pretty accurately of the distance.

On the fifth day he got out of bed, * * * He appeared well acquainted with the furniture of the room, having lived in it several days previous to the operation; but though he evidently distinguished, and attempted to touch objects which were placed before him, judging pretty accurately of their distances, yet he seemed to trust little to the information given by his eye, and always turned away his head, while he felt accurately over the whole surfaces of the bodies presented to him.

On the sixth day he appeared stronger, and amused himself a good deal with looking out of the window, seeming to observe the carts and carriages which were passing in the street. On putting a shilling on the middle of a table, he instantly laid his hand upon it.

On the seventh day, the inflammation [resulting from the operation] was nearly gone, and he observed a piece of white paper of this size [a quarter-inch in diameter] lying on the table. I took him into the street, and he appeared much interested in the busy scene around him; and at times seemed frightened. A post supporting a scaffold, at the distance of two or three yards from him, chiefly attracted his notice, and he timorously approached it, groping, and stretching out his hand cautiously until he touched it."

The hopes that were entertained of the improvement and permanent restoration of his vision, were disappointed. "In the month of June last,"—1811, eight or nine months after the operation,—says Dr. Gordon, "I saw him repeatedly at his father's

house, and had ample opportunity of observing his motions with attention. When he approached any object, such as a wall, a cart, or a carriage, so large as to be in part interposed between his eyes and the horizon, he seemed to discover its vicinity only by the interception of the light which it occasioned, and cautiously put out his hands before him, to feel for that with which he was already almost in contact. But he did not appear to be at all capable of perceiving minute objects, nor of distinguishing in the slightest degree between one color and another. * *

A fragment of the substance of the lens, or of its capsule, very white and opaque, may still be seen behind one-half of the pupil, and through the lower half, a slighter opacity is very perceptible in the parts situated farther back.

After this, however, a very considerable improvement had taken place, when Dr. Gordon saw him again, in August of the year following; the result, as he judged, of a diminution in the "slighter opacity" above-mentioned. He could then see objects having considerable brightness, or dark-colored bodies on a white ground. "He could distinguish a crown-piece at the distance of two or three feet, and a person's face at the distance of six. But it seems obvious, that he does not perceive distinctly the *limits* of any object however bright. For as soon as, guided by his own obscure vision, he has reached any thing with his hands, he no longer regards it with his eyes; but, as if he were yet totally blind, examines it with his fingers, tongue, lips and nose.

That he can now distinguish differences in colors, seems very evident from an amusement in which, his sister told me, he sometimes indulges,—matching bodies of the same color together. One day, for example, having a bunch of the flowers of wild mustard in his hand, he was observed to approach an officer who was near him, and, with a smile, placed the flowers in contact with the yellow part of his epaulette. Frequently, too, he is seen gathering in the fields a number of flowers of the same kind; the blue-bottle, for example, or the corn-poppy, or the marygold. It appears, however, that it is only the brighter colors he is capable of distinguishing; and of these *red* seems to be his favorite. * * * *

I observed that he judges of the *direction* of a body by sight, with invariable accuracy; but when an object whose real mag-

nitude is not known to him, is placed before his eyes, he does not seem capable of estimating its *distance* for the first time, with any degree of correctness. When I held a silver snuff-box about two feet from his face, he put out his hand exactly in the *direction* of the box, but moved it forwards very gradually until it came in contact with it. These circumstances are just what we should before-hand have expected to find. * *

The perception of the *direction* of bodies, may be obtained equally (if the bodies be seen at all) from the weakest as from the most perfect vision. But Mitchell's vision is too obscure to enable him to perceive those *minute differences in the color and intensity of light*, by which persons having perfect sight, judge of the *relative distance* of luminous bodies."

Whether the degree of vision he enjoyed at this time, continued, we are not distinctly informed. As late as 1826, however, he was sensible to bright objects, but was still accustomed to grope for things near him, for his food, for instance, when eating.

His other senses were wonderfully acute; having become so through that susceptibility of increase of strength by exercise, which belongs to all our mental faculties and bodily organs, and by virtue of which, the weakness or loss of a part, may, to such an extent, be replaced by those which remain. There was evinced in him also in a striking manner, the active, inquiring, reasoning, contriving *mind*; whose place can in no degree be supplied by the highest powers of *sense*; and which will manifest itself, however ill-furnished by the latter, with instruments and materials.

"When a stranger arrives," says Mr. Macfarlane, "his smell immediately and invariably informs him of the circumstance, and directs him to the place where the stranger is, whom he proceeds to survey by the sense of touch. In the remote situation where he resides, male visitors are the most frequent; and therefore, the first thing he generally does, is to examine whether or not the stranger wears boots; if he does wear them, he immediately quits the stranger, goes to the lobby, feels for, and accurately examines his whip; then proceeds to the stable, and handles his horse with great care, and with the utmost seeming attention. It has occasionally happened, that visitors have arrived in a carriage, and, on such occasions, he has never failed to

go to the place where the carriage stood, examined the whole of it with much anxiety, and tried innumerable times the elasticity of the springs."

"His manner of examining any object that is new to him," says Dr. Gordon, "is precisely the same now that it was four years ago, when I first saw him. When it is put into his hand, he runs it over with the points of his fingers; then applies it to his mouth, and insinuates his tongue into all its inequalities, thus using it as an organ of touch as well as taste; and lastly, if it is a body that admits of it, he rattles it between his teeth. All this is done with singular rapidity. * * * *

His sense of smell is unquestionably extremely acute. But I have not been able to learn any fact which could lead me to believe, that he could, in a room at least, discover a person by this sense alone, at the distance of twelve feet. It has been said, that he could follow the footsteps of another person for two miles, guided by this sense alone. But his sister assures me, that there is no foundation for this report. As to a power of determining the *direction* of an object, by some *distinct quality* in its odor, like that quality in sound by which we discover the direction of a sounding body, I could not perceive that he enjoyed any such power more than other persons."

He was frequently offended through his acute sense of smell, when others perceived nothing unpleasant; expressing his dissatisfaction by putting his hand to his nose and retreating rapidly. "When a stranger approached him," says Mr. Wardrop, "he eagerly began to touch some part of his body, commonly taking hold of his arm, which he held near his nose, and after two or three strong inspirations through his nostrils, appeared decided in his opinion. If it happened to be unfavorable, he suddenly went to a distance with the appearance of disgust; if favorable, he showed a disposition to become more intimate, and expressed by his countenance more or less satisfaction."

His taste also seemed to be exquisite, and he expressed his pleasure by laughing and smacking his lips, when savory dishes were set before him; and the chief thing disagreeable in his manners was the eagerness with which he devoured his food. He was exceedingly fond of smoking, and greatly addicted to the habit.

"But he derived amusement also from the sense of touch.

His father told me [Dr. Gordon], that he had often remarked him employing many hours in selecting from the bed of the river, which runs within a few yards of the house, stones of a round shape, nearly of the same weight and having a certain degree of smoothness. These he placed in a circular form on the bank, and then seated himself in the middle of the circle."

"Some objects," says his sister, "do not seem to attract his attention; others do; and where there is any mechanism, he endeavors, by handling them, to find it out; he discovers a particular fondness for locks and keys.

He knows the use of all common things, and is pleased when the use of any thing with which he is acquainted is communicated to him.

He has not learned to do any kind of work, further than to assist any of the farm servants, for whom he may have conceived an attachment, in any kind of work in which they may be engaged; particularly in cleaning the stable. He has endeavored to repair breaches in the farm houses; and has attempted to build small houses with turf, leaving small openings resembling windows. Means have been used to teach him to make baskets; but he wants application to finish any thing."

He was accustomed to "amuse himself by visiting the different carpenters' or other tradesmen's shops within his reach, and handling their implements, or trying to discover what they were engaged about." "He continues [1826] to take an unabated interest in the employment of the various workmen in town, and in the progress of their work, particularly mason-work, examining minutely what has been done in his absence, and fearlessly ascending the highest part of their scaffolding, in which he has hitherto been most providentially preserved from any serious accident."

"New clothes are still [1812] among his greatest sources of delight. After his measure has been taken, it would seem that every hour is full of anxiety until the new suit is in his possession. Nothing else appears to occupy his mind. He literally persecutes the tailor or the shoemaker, until his shoes or his coat is finished. He is their guest morning, noon, and night, until the last stitch is drawn."

From regard to his safety, the servants had been enjoined to prevent him from visiting the stable. But he had the ingenuity

to lock the door of the kitchen upon them, that he might accomplish his visit unmolested.

A pair of new shoes once procured for him, were found too small. "His mother then took them, and put them into a small closet ; soon after a thought seemed to strike him, and he contrived to obtain the key of the closet, opened the door, took the shoes, and put them upon the feet of a young lad who attends him, whom they suited exactly. This action of his implies considerable reflection, and shows that he must have made some accurate examinations, though unnoticed at the time."

"There is a certain range around the manse," says Dr. Gordon, in 1811, "which he has minutely explored by his organs of touch, and to any part of this space he seems to walk when he pleases, fearlessly and without a guide. I believe his range does not yet extend beyond two hundred yards in any direction ; but there is probably not a day elapses, during which he does not cautiously feel his way into ground which he had not explored before ; and thus gradually extends his yet very circumscribed field of observation. It was in one of these excursions of discovery, that his father observed him with horror, creeping on his hands and knees along a narrow wooden bridge which crossed the river, at a point where the stream is deep and rapid.

* * * A servant was directed to plunge him, as soon as he was secured, once or twice into the river. This measure has had the desired effect."

One of his greatest pleasures seemed to consist in wandering from home ; and it was necessary to follow him to prevent his doing so. "Since his sight has begun to improve," says Dr. G. in 1812, "his excursions have become bolder and more extensive. He has sometimes wandered upwards of three miles from home." In 1816, he was accustomed to go the distance of twelve Scottish miles. In 1826, he found his way alone, as he had done before, to the residence of Sir Thomas Dick Lauder, a distance of seventeen miles.

He did not always escape accidents. He was run over by a pair of horses attached to a carriage, on coronation day, and ever after, when warned by the vibration of the ground, of the approach of a vehicle, he used to bolt instantly to the nearest side of the street.

He had a lively sensibility to the ludicrous, and was fond of

practical jokes, especially the trick of locking the door on people; when made the subject of them himself, he submitted pleasantly, but if the joke was continued longer than suited him, he became irritated. One day, being sent with a half-penny to a neighboring shop for pipes, he returned with only one in his hand. The family suspected he had another about him, and giving him to understand as much, he at last unbuttoned his waistcoat, and, laughing heartily, brought out the second pipe. The following Sunday, when his sister gave him a half-penny, as usual, in church, to put into the poor's box, he placed it between his teeth like a pipe, and laughed; but his sister checking him, he dropped it into the box.

His consideration and kind feeling towards his friends were often displayed in an interesting manner. He once, when a boy, received a severe wound in his foot, and during its cure, he usually sat by the fireside, with his foot resting on a small footstool. More than a year afterwards, a servant-boy with whom he used to play, was confined to a chair from a similar cause. Young Mitchell, discovering his situation, immediately walked up stairs to a garret; sought out, among other pieces of furniture, the same footstool; brought it down, and gently placed the boy's foot upon it. In 1814, he was severely sick, and desired the constant presence of his aunt, who was then one of the family. But his sister being taken sick before his recovery, he would not allow his aunt to sit with him at all, but always made signs that she should go up stairs to his sister. He also wished to go up himself, and seemed quite satisfied when his sister patted him and shook hands with him.

His sister writes, 1826, "The most striking effect my mother's death had on him, was the evident fear of losing me also. He actually, for a short time, appeared to be unwilling to quit me, even for an instant, and when I did get away from him, he went through every part of the house in quest of me. Even now, though not appearing to labor under the same fear, the efforts he sometimes makes to secure my personal services are really odd. I have known him sit for half an hour and upwards, watching the movements of our servant, until satisfied of her being fairly out of the way, and then come for me to light his pipe, or to render him any other little service, being certain of my immediate attendance in her absence. * * * "

With regard to the feeling manifested by Mitchell on the occasion of his father's death, there was a diversity of opinion. His sister informed Dr. Gordon, that when, by her direction he was allowed to touch the corpse, he shrunk from it with surprise, but without expressing the slightest signs of sorrow ; and again, after it was placed in the coffin, he felt it, without manifesting grief. This was the first time he had ever touched a dead *human* body. He had often, in the kitchen, amused himself with a dead fowl ; placing it on its legs, and laughing when it fell. At the funeral, Mr. Macfarlane states, that he saw James lay himself down upon the coffin, and embrace it, " while his countenance discovered marks of the most lively sorrow ;" and that he was informed by Rev. Pryse Campbell, brother-in-law of Mrs. Mitchell, that when the coffin was about to be carried to the church-yard, James clung to it, and had to be removed by force ; and that he (Mr. C.) observed " the most unequivocal marks of grief in his countenance." Others observing the same actions, attributed them to bare curiosity, and supposed that he was merely examining the shape and surface of the coffin. They were confirmed in this impression, by seeing him move briskly about among the people assembled, touching almost every one, and examining some minutely ; or again, opening and shutting the doors, and turning down and up the steps of the carriages. This was explained, on the other hand, as showing, not that he felt no grief, but that grief did not overpower curiosity,—he was merely *viewing* the scene in the only way possible for him. For several days afterwards he made repeated visits to the grave. His sister stated, however, that she had not *herself* seen him show any unequivocal marks of sorrow for his father's death ; but Mr. Campbell told her, " that he saw her brother standing in the porch shedding tears, immediately after quitting the apartment in which his father's body was lying, previous to the funeral." She gave also the following particulars :

" When a tailor was brought to make a suit of mournings for him, the boy took him into the apartment where his father had died, stretched his own head and neck backwards, pointed to the bed, and then conducted him to the church-yard, to the grave in which his father had been interred.

Being lately very ill, he was put into the same bed where his

father had died. He would not lie a moment in it, but became quite peaceable when removed to another.

On one occasion, shortly after his father's death, discovering that his mother was unwell, and in bed, he was observed to weep."

He was inoffensive in his conduct, and never attempted to take away or injure what belonged to others. He was tenacious of what he conceived to be his own rights; claiming as such whatever indulgences were habitually allowed him. He was subject to anger when crossed in his wishes, and his passion was sometimes violent; and expressed, at least in his boyhood, by tearing his clothes, or by bellowing in a disagreeable manner. The general decorum and propriety of his behavior, was however remarked by all who visited the family. He was remarkably uniform and orderly in his habits. He was always obedient to his sister, but more completely so after the loss of his father and mother; usually submitting cheerfully, but always speedily making amends for any outbursts of ill temper. Her management of him was most judicious.

On one occasion, having broken his tobacco-pipe before the time, he wished to supply himself by some half-pence, left in an open cupboard, "and came hanging about me," says his sister, "with the broken pipe, and a half-penny shoved into it; at length I quietly signed to him to replace the half-penny in the cupboard, which he did immediately, but in very ill humor, and left the room, slapping the door after him. However he returned in a little time with a new pipe, having been more successful in an appeal he had made to some of his out-of-door friends, (of whom he has not a few,) his good humor perfectly restored, showing me his prize, and apparently expecting me to participate in his pleasure, an expectation which it was *not necessary* for me to disappoint, as what is given by strangers is received merely as an indulgence, but what is once given by me is on every similar occasion exacted as a right, so that I must adhere strictly to rule in every thing. I therefore give him a fixed allowance, consisting of two pipes and about the third of an ounce of tobacco daily." On another occasion, he broke the new pipe which was to be given him. "I remarked the action," says the same narrator, "but took no notice of it until he turned round after dinner, as usual, for his pipe, when I

took the two matches generally given along with it, and put them into his hand, and he very quietly took them, and went and smoked with his old pipe, and did not ask another, until it became his right in the usual routine after breakfast next morning." Other incidents related, evince his sense of justice. His sister thinks he had no notion of the value of money, except as a means of procuring pipes and tobacco.

Natural signs were the only medium of communication between him and others,—made obvious, on their part, to his sense of feeling ; but, by him, addressed to the sight of others,—and either identical, or of the same sort, with those ordinarily used by the deaf and dumb. Approbation or kind feeling was signified, or he was soothed, by gently patting him ; a repelling movement, or a rougher handling, conveyed a different signification. Eating, he signified, by putting his hand to his mouth, or pointing to the place where the victuals were kept ; sleep by inclining his head on his hand ; this motion repeated a number of times, signified so many days. He expressed riding on horseback, by putting his fingers under the sole of his feet, in imitation of a stirrup ; and the shoemaker, or his shop, by the motion of the arms characteristic of that occupation ; London, after having been there, by stretching out his arm laterally, as if pointing to a distance. These ideas were conveyed to him, on the other hand, by guiding his hands and arms so as to form the signs.

The mode of communication employed in the case of Julia Brace is precisely the same ; * though freer and more enlarged, in consequence of her residence in an institution for the deaf and dumb. Both have not only derived pleasure from their existence as sentient and intelligent beings, in happy ignorance of their privations, but enjoyed in no small measure, the society of others. And though themselves visited by no dawn of light from the spiritual world, yet from their dark and almost solitary prison-house, they have preached many an impressive lesson of instruction to mankind.

* The developments of character in the two cases, though in many things strikingly similar, present some important points of difference. The habitual industry of Julia, for instance, is in strong contrast with the aversion to regular and useful occupation, evinced by Mitchell.

MISCELLANEOUS.

BY THE EDITOR.

The Deaf, Dumb and Blind. Examples of the simultaneous absence of the two senses of sight and hearing in the same individual, are so comparatively rare, that whenever a new case comes to light, it seems to be worthy of particular record. In Governor Winthrop's *History of New England*, (the edition of Savage, Vol. II. p. 235.) we have found the following paragraph, bearing date, September 3, 1637.

"There was an old woman in Ipswich, who came out of England, blind and deaf, yet her son could make her understand any thing, and know any man's name by the sense of feeling. He would write upon her hand some letters of the name, and by other such motions would inform her. This the Governor himself had trial of, when he was at Ipswich."

It is sufficiently obvious, from internal evidence, that this was not a case of congenital deafness and blindness, and also that the loss of hearing and sight did not take place until mature age. That this "old woman" therefore, should understand the significance of letters written upon her hand, partakes in no degree, of the incredible or the marvelous. The account, however, possesses a peculiar interest in one respect ; namely, that this is the only example within our knowledge, in which the loss of hearing and sight occurred at so late a period in life.

Tennessee Institution for the Deaf and Dumb. We have received a pamphlet of fifteen pages, containing an account of the proceedings at the laying of the corner-stone of the Institution for the Deaf and Dumb, at Knoxville, Tennessee, together with the address delivered on that occasion by the Rev. Thomas W. Humes.

We gave some account of this young and promising institution in the second number of the *Annals*; to which we have nothing of any special interest to be added now.

Mr. Peet's Address. We are indebted to Mr. Peet, Principal of the New York Institution for the Deaf and Dumb, for a copy of his "Address delivered in Commons Hall, at Raleigh, on the occasion of laying the corner stone of the North Carolina Institution for the Instruction of the Deaf and Dumb, April 14, 1848," and printed at the request of the President and Directors of the Literary Fund. The address fills a pamphlet of thirty-nine pages, and is one of much interest and value, to the general

reader, as well as to those who are more especially concerned with the subjects of which it treats.

After an appropriate introduction, Mr. Peet gives some statistics respecting the numbers of the deaf and dumb, in the United States and some of the countries of Europe ; shows how few of these, comparatively, have yet received the benefits of education ; dwells at some length upon the peculiarly degraded and unfortunate condition of this class of persons when left uninstructed ; gives a condensed historical sketch of the art of deaf-mute instruction from its earliest period down to the present day, and closes with two or three pages of direct address to those who are engaged in the work of giving instruction to the deaf and dumb.

TO OUR SUBSCRIBERS.

The first volume of the *AMERICAN ANNALS OF THE DEAF AND DUMB* closes with the present number. The occasion is a proper one for a few words concerning our proceedings for the past year and our projects for the year to come. We trust there is no lack of modesty in saying that many of those who have made themselves acquainted with the contents of our periodical, and in whose critical judgment we have confidence, have expressed to us their approbation of the manner in which the work has hitherto been conducted, and their desire for its continuance. Our success, thus far, has been equal to our expectations, and we have encouragement for beginning a second volume, with the hope that whatever of instruction and interest we may have been able to impart through the pages of the first, will be continued in the next, at least in equal measure. There are many subjects of general and special interest, related more or less intimately to our main object, which are yet to be presented ; and it would give us pleasure, of course, if all who have kept us company, as subscribers, during the past year, would continue with us, in the same capacity, for a time longer.

It is particularly requested, however, that those who may wish to discontinue the *Annals* at the close of the present volume, would inform us of their intention, by letter (post paid) or otherwise, before the first number of the new volume is issued. Unless such notice is given, we shall continue to send to all our old subscribers.

AMERICAN ANNALS

OF THE

DEAF AND DUMB,

CONDUCTED BY

THE INSTRUCTORS OF THE AMERICAN ASYLUM.

VOL. II.

HARTFORD:

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. II. NO. I.

OCTOBER, 1848.

MUSIC AMONG THE DEAF AND DUMB.

BY W. W. TURNER.

WE have often been asked the question by visitors; have the deaf and dumb any idea of sound? We have answered; they have no more idea of sound than the blind have of colors. As the idea of sound can be imparted to the mind only through the sense of hearing, those who are totally deaf must therefore be wholly destitute of any such idea. They may know much about sound; may know how it is propagated; its law of transmission may be familiar to them, and still they may and must be entirely ignorant of its nature. Another question is sometimes asked; whether the deaf and dumb can be taught music. This question, like the first, we have answered in the negative, presuming that hearing is indispensable to its acquisition. A little reflection might have led us to a different conclusion. Music is obtained from an instrument by a process purely mechanical. The office of the ear is, to aid the hand in execution, by correcting its mistakes and imperfections; but the same office may be performed by the eye. A practised eye may as readily detect any irregularity of fingering or departure from the proper movement of the piece, as a cultivated ear.

It may be doubted, however, whether we should have arrived at this conclusion, had not a case in point recently come under our observation. Miss Avery, of Syracuse, a former pupil of the Asylum, made us a visit a few weeks since, and in-

formed us that she had been receiving instruction in music for the last six months, and had learned to play several tunes upon the piano-forte. We supposed, however, that her attainments and skill in this department must be of the lowest order, and were not at all prepared for the contrary impression made by actual experiment. We were not prepared to hear a young lady, made so deaf when eighteen months old as to be unable to perceive the tones of a piano-forte, playing correctly in point of time and expression, upon that instrument, the simple airs and lessons usually taught to beginners the first year of their instruction. But this we did hear; and we confidently affirm that her performance was fully equal to that of any young person we have met with, who had practised no longer than she had. In order to test her ability to read notes, we placed before her a psalm-tune which she had never seen. She played the air first and then the bass without any mistake; and said she could play them together after a little practice. Presuming that some of our readers would like to know in what way she had been made to comprehend a subject so difficult as that of music to the deaf and dumb, we requested her teacher, Professor Bartlett of the New York Institution, to furnish a statement of her case, which he has kindly permitted us to publish in the ANNALS. We will only say, in conclusion, that this gentleman, as well as her first teacher, Mrs. W., deserves great praise for the patience, skill and ingenuity displayed in her instruction; to which in no small degree must be attributed the wonderful success that has crowned their efforts.

LETTER OF MR. BARTLETT.

DEAR SIR :

In reply to your note of inquiry concerning the progress of my *deaf-mute pupil in music*, and the course of instruction that I have pursued with her, I shall speak, *first*, in reference to the circumstances that led to so novel an experiment as that of attempting to teach music to a deaf person; (for I imagine your inquiry to divide itself into these two questions; *first*, Why should a deaf person learn music? *second*, How can music be taught without the aid of hearing?)

A few months since, a present of a piano-forte was made to Miss A. by her father, upon the occasion of her birth-day—not

with the expectation that she would herself ever be able to make music upon it, but that she might furnish to her young friends who, from time to time, should visit her, a means of amusement and of interrupting the too long and too often occurring seasons of unbroken silence that attended the absence of vocal conversation. Miss A. soon began to amuse herself with fingering the keys of her piano-forte, and, rather playfully than otherwise, expressed a wish that she could learn to make music upon it. In this she was encouraged by her mother and Mrs. W., (a friend of the family,) who afterwards became her teacher. Her first exercise upon the piano-forte, you thus perceive, was a mere matter of playful experiment, without any real expectation of accomplishing any thing important.

This part of the history of the case, I regard, as you will doubtless yourself, with peculiar interest ; (viz. the minute circumstances attending the beginning of her attempt to learn ;) and in relating them to you I cannot do better than to give you her mother's own language. Speaking of this, she says—“Augusta's beginning was an effort of her own. She would often wish she could learn, and wonder why, by some magic influence, she could not be enabled to do it. I borrowed an instruction book, and by examining that, together with the instrument, she learned the connection between the notes and the keys ; even the use of flats and sharps ; and in a few hours could read the notes (or the letters of the staff,) as readily as the alphabet. Indeed she seemed to have a presentiment that she could learn. About this time Mrs. W. made us a visit, and seeing Augusta so much engaged in the matter, kindly offered her assistance. Mrs. W's. commencement was without the slightest confidence of success. Her particular interest in A., and her earnest wish to gratify us all, induced her to make an effort in our behalf, without the least supposition that A. could be taught to play tunes with any degree of accuracy, but as she seemed to derive so much pleasure from fingering the keys, in imitation of others, merely for amusement, she thought that perhaps she might by assistance learn to play something that could be called music, though time and expression she could never understand. As for the manner in which she was taught, we think she depended more on her own power of imitation than any thing else.”

A beginning having been thus favorably made, both teacher and pupil, with a most commendable degree of enthusiasm and perseverance, applied themselves to the experiment. The zeal and patience of the teacher soon enlisted the full attention and exertion of the pupil, and abundant success followed their efforts. In about ten weeks, Mrs. W. succeeded in imparting to her pupil a knowledge of the scale—the proportionate length of the different kinds of notes—the use of flats and sharps as a signature and as accidentals, and in short, such a knowledge of the elementary steps in piano-forte practice, as enabled her to go through the first twelve lessons in Cramer's book of instruction, with a good degree of correct performance, besides learning to play some half a dozen simple airs with their bass accompaniments in a style and with a degree of accuracy superior to that of the generality of pupils in this department of music, at the end of three or four months instruction. Here I ought not to omit to mention that during the whole progress of these lessons, Mrs. W. and her pupil labored under a peculiar disadvantage, their only medium of communication with each other being that of writing, Mrs. W. having no knowledge of the language of signs, and only an imperfect use of the manual alphabet—a fact which, united with the progress made in this short time, certainly reflects no small degree of credit upon the intelligence, skill and assiduity of both teacher and pupil.

It was at this stage of her progress that Miss A. came under my instruction. Before hearing her perform, I must acknowledge I had but little faith in the practicability of teaching a person entirely deaf to make music on any instrument. I had indeed, some years previous, once succeeded in teaching a little girl who was partially deaf, very intelligent, and possessed of an uncommon fondness for music, to play two or three simple tunes upon the piano-forte. In this case, however, it was a mere matter of imitation, each movement of the fingers being taught by example and copied like so many steps taught in dancing, and no reference being had to the notes of written music.—Miss A., though like every learner depending much upon imitation, had, as has already been stated, advanced beyond mere imitative practice, and already learned to read and play to some extent, at sight, from the written scale.

The points in her practice, to which I have given particular attention, have been *time* and *expression*; for in these, as might readily be apprehended, she most needed especial instruction, and in these most difficulty would be met. Here, I presume you will be inclined to inquire what peculiar means I used in impressing the idea of time. Besides the usual method of "beating time" or dividing the measures into equal parts by signs addressed to the eye, and by counting the parts of the measure by the numbers 1 2 3 4—1 2 3 4, or 1 2 3—1 2 3, expressed and repeated regularly at intervals according as the movement might be, I accustomed her to *feel* the beat upon the hand, sometimes beating myself upon her hand—then requiring her to beat with one hand upon the other, thus bringing the sense of touch to coöperate with the sight for the sake of strengthening the impression. Then for the purpose of giving the idea of *accent*, I impressed strongly the beat belonging to the accented part of the measure, leaving the unaccented beats to be touched lightly. To make the impression yet stronger and more vivid, in the case of marches and waltzes, I required her to mark the time by a marching or by a waltzing movement, in a manner to correspond with the time and spirit of the piece, having, of course, first given her an example of the movement required. Thus you perceive, it was by *imitative action* that an idea of the character of the movement was imparted. By these, and other similar means, substituting the sense of touch for that of hearing, the ideas of time, accent and expression were communicated, and with a degree of perfection, quite beyond what might have been expected.

It is interesting here to observe how the senses sympathize and coöperate with each other in communicating intelligence to the mind, from the material circumstances that surround it, and what a rich field of metaphysical observation is opened in connection with this inquiry: *how*, and *how far* the ideas of time and tune, or rhythmical and poetical expression can be acquired by persons quite bereft of hearing? As learners or teachers in the school of mental science, and especially as instructors of the deaf, this subject addresses itself to us with a peculiar interest and importance.

If the question be raised, "*cui bono*?" what possible benefit

can result from teaching music to the deaf or from exercising them in musical performances when learned? it may be answered: What benefit is ever derived from teaching music? It is a source of intellectual gratification. It is a means of intellectual cultivation. To the deaf it must be of course imperfect in both these respects, in proportion as the degree of deafness is partial or entire. In estimating the pleasure that is derived from music, however, it must not be forgotten that the sensation or perception of sound is not the whole of the pleasure produced by music. A considerable part of this pleasure results from the *rhythmical* character of the movement, which can be perceived by the sense of sight alone to a considerable extent, and yet more perfectly by sight and feeling together. For proof of this we need only refer to the pleasing attraction which the measured movement of marching, dancing and waltzing possesses for the deaf, as well as for those who hear. You have doubtless often remarked with interest the gratification experienced by our little girls in their playful dancings and waltzings, and the success of their efforts at marking time. Also the fondness of the boys for that kind of music so especially delightful to all boys, called *drumming*—accurate enough in *time*, but execrable in *tune*. Another avenue of pleasure to the deaf from music, which ought not be left unnoticed, is the pleasurable effect of vibrations gently exciting the nerves. This kind of sensation although far inferior to that of perfect tune, acting upon the perfect ear, is nevertheless in a degree a pleasurable one, and is worthy of notice. Much more might be said of the possible sources of gratification to the deaf from musical exercises, especially those so mechanical as that of performing on the keys of the piano-forte, but I will not prolong my remarks at this time. It will afford me much pleasure to hear from you in reference to any part of this subject.

Respectfully, yours.

NEW YORK, Sept. 12th, 1848.

A PARAPHRASE OF THE LORD'S PRAYER.

[Some years ago, a little volume appeared in England, bearing the following title: *A Paraphrase of the Lord's Prayer, with an Introduction on the Nature of Prayer. Written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb.* This volume was reprinted in Boston in 1842; principally, we believe, through the agency of Miss Dix, the celebrated philanthropist, by whom a copy was presented to the library of the American Asylum. The American editor says of the book, "Its character is simple and practical. It comes from several youthful writers—the first fair offering of grateful hearts—grateful for the exceeding benefits conferred through religious and general instruction, and owning at once to the earthly benefactress, and the benignant Father in heaven, a sense of the blessings conferred." We have thought that a few extracts from this singular commentary, would be of interest to our readers, on account of the remarkable beauty, both of thought and expression, which many of its passages show. It is proper to premise, however, that we have the best of reasons for believing, that other hands and other heads than those of the mere deaf and dumb, were busy, when this Paraphrase was coming into existence. To those familiar, as we are, with deaf-mutes, the internal evidence is sufficient to demonstrate that they could not, unaided, have produced this volume; and in the present case, we have other proof of the strongest character, that they did not. But the deception was so skillful and beautiful, that we almost regret our knowledge of the imposture.—EDITOR.]

Give us this day our daily bread.

"O God, thou knowest I am poor and needy; thou knowest my body is wasted, as the oil in the lamp, and must have food to supply it and preserve it from falling to darkness. Give me raiment to make me clean, and in comfort to go without blushing face through the street, and to thy house; and give me shelter from cold and rain and thieves and sickness. O give me health in my body to be active for thee, and give me little riches to be charitable to others; but I know thy grace is bet-

ter than all things in the earth. I cannot go without thee, because I depend on thee, and my spirit is thine, and my body is thine. I look at the table ; it has large food and plenty for us, and I know thou dost send all things ; and I drink the pure water, and I thank thee, because it is good for my thirst, and I think on my bed that thou art with me, preserving me, and putting sleep on my eyelids, and I adore thee and praise thee, O God, for all thy mercies.

When I am going to my home in the country, the wagoner takes me to an inn for food and rest, and I eat in haste, and I am soon up from sitting to go my way. I do not want to have large dinner, and I do not want to stay long, because I seek my home and my parents, and I am not happy to delay from them. So I think of this world. It is not my home, but I eat its food, and I take its pleasures, but my heart is not on its great things, because I am going to my home with thee, O my Father.

I cannot demand thy mercies to me, O God, because I am a prisoner to thee by my many sins. Thy gifts are free in love to me through Jesus Christ. I do not desire to be idle, O my God, but I am happy to work for my food and blessing. I do not love dainty meats, because they will spoil my body with disease, but plain meats make my body sober and strong and healthy, and I do not crave bad things, but I beg thee to give me all things in thy wisdom.

Let me never doubt thy care, O my Father, but make me restful in thy providence always, and never let me be full in mind to forget thee, but teach me, O God, humility, fear, prudence, goodness."

And forgive us our trespasses, as we forgive them that trespass against us.

"I think of the fine garden surrounded with the high wall, and spikes are on its summit, and the broad deep moat is round it, and its drawbridge is uplifted, and no one can approach it ; and I say, the heaven, O my Father, is like the fair garden, and I say, sin is like the high wall with spikes, and deep, deep moat, and I say, my Saviour is like the one bridge for thine heirs to go on into thy mansion ; and when false men call to thee to enter thy heaven, thou markest them, and their names are not with thy children in thine eternal book of memory ; and thou

turnest from them and they wander away in sorrow forever. This is true to me, and I fear thine anger, O my Father, and I fear my sins, and I abhor my sins, and I ask thee to forgive me. O God, thou supportest me ; thou givest me comfort. Thou preservest me from dangers, and thou teachest me to hope in thee, and I am grateful, and desire to obey thee, but I know I have often been unfaithful to thee ; I have not been a true servant to thee, and I pray thee to forgive me. I cannot ask thee proudly to pardon me, but I beg thee humbly to wash out my transgression as I wipe away the lines from my slate. I know thou hast not forgotten my little one sin, but it is before thee to punish me, and I blush in my thoughts to thee for my sin, and I know I can never pay thee for my doings ; but my Redeemer has taken my iniquities away, and thou art rich in mercy and goodness to me, and thou art free to bless me, though I am not in little part worthy of thee, O my Father.

O God, when thou forgivest my sins I have full freedom, and thou wilt not point at my sins to make me depressed and fearful. When the man does sin, and the judge forgives him, people remember his sin to talk about it, and he is ashamed and unhappy and hides himself, but thou art not like that : thou pardonest sin and thou wilt not show it to thine angels and men, to mock me or insult me, but it is gone from me forever. O God, I am humble in thy sight, because I know I am imperfect in my all, and I feel sin is dull to me ; it has no pretty thoughts and no peace. I have looked at the new bird in the cage, and it was uneasy and it disliked the prison, and it would fly away in the pure air to the high tree ; and sin is like a cage to me, because it makes my mind unhappy and heavy, and I every day pray thee to pardon me, because every day I do sin in thy sight, O my Father."

And lead us not into temptation.

"My mind is sometimes quick to anger, when the rude boys mock me and sign to insult me, and when men push me from the path, my eyes frown to them, and when men try to cheat me in my money, my heart is full, to prison them, but I pray thee, O God, forbid my hot passions to come up in my heart. Make me firm in myself to seek peace and shun thoughts of rage and severity.

I see men in the world with happy out-show, and I did think I would try to be as them. I saw them vain in their fading dress. I saw them confident in their uncertain health, and I saw them laughing in their follies, which thou, O my Father, wilt punish, and I sometimes forgot thee, and did wish for the world's evil things ; and I see men honor rich man, and I did wish for great riches ; and I see men in carriages look grand to me, and I thought I would save all my gifts of money for a noble carriage ; but now, I do not envy these things, because I see the great men dying from the earth, and when they are gone, I look at their fine houses, and they are not changed ; I look at their green lands, and the cows, and the horses, and the sheep are on them, and they are not in grief, and they have not died because the rich man died ; and I was ignorant and thought they would have died ; and the trees and the flowers and the sun and the rain come, and the spring and the summer come, and all things are happy without care for the rich man's dying. I wish not for the false things of the earth like I wish for the real things of heaven, and I pray thee, O God, to teach me not to covet the failing things of this world.

O my Father, I pray thee to rouse me from sin, as the sailor is roused from sleep when the ship is going down into the sea ; and I beseech thee to give me power to rebel against sin, and to conquer it, and take away all love to sin from my heart, and I know my heart inclines to sin, and I would be quick to evil if thou didst not preserve me by thy grace.

A man knows the road is dark, and many pits are in the path, and he fears to fall and wound or kill his body ; he will take the lantern with strong light, and he will watch his way, as my school-fellows do in foggy morning's walk, and he will go safe and be happy from ill ; so sin is like the dark road, and it will lead men into the deep sorrows, and thy bible with thy Spirit, O my Father, is like the lantern with strong light to lead me safe through the world."

But deliver us from evil.

"What is true evil ? Is sickness evil to me, O my father ? I say sickness is not evil to me, because on my bed in pain I thought of thee, and I was in grief for sin, and I was quiet in my pain because I said it came to make me good to thee.

Is sorrow evil to me? No, because sorrow cools my mind, and makes me turn from outward things to think of myself, and sorrow makes me see things cheating me, and I learn to avoid foolishness by sorrow, and I pray much when I am in sorrow, and my heart is mild and open and gentle after my sorrow.

Is sin evil? O my God, I acknowledge sin to be the one great evil.

I have seen the weed with many roots, and I pulled the little root away, and I saw it had more arms in the ground, and I pulled another, but more and more were there, and I came to the large weed and I pulled it long, but it was firm in the ground, and I took the spade and cut the earth and took the master weed away, and all its offspring died fast from the soil; and I signed to the school-fellows, that the weed was like sin, the little weeds were like man's troubles by sin, and if man conquers one trouble of earth, more will come to tease him, but I said man must root away sin, the great weed of poison, and all will be happy and fair, and I said God's spirit was like the spade to cut all weeds from the heart."

And the power.

"Thou, O Lord God, art most mighty, thou madest the many worlds in thy breath, and thou art now doing many wonders in nature and in heaven, and no man can defeat thee.

I look at the little grass and it is beautiful, and I admire the pretty flowers and the sky and all thy works, and I see thy power is evident, and I cannot comprehend it. Thou never failest in might, thou art constant, thou hast not temptation or weakness or doubt.

I am happy to pray to thee, and I am strong to believe in thee, I know thou hast power to bless me and guard me, and I have no fear in the night to be lost from thee, because thou canst see to find in the thick darkness."

And the glory.

"O my Father, thou who art infinite in glory and majesty and power, receive my praise. Thou art the light of heaven, and angels' eyes cannot gaze upon thee. Thou art encircled forever with the brightness of thine own holiness. I see thy glory

through all the creation, and I read about it in thy word, thou hast a veil over thee to me, because my weak mind could not lift itself before thy splendor. My life shall show glory to thy name. I desire to be always in thy service. O let me do thy will, as the faithful servant, and let my face and my mind and my doings express thy honor. I would always sanctify thee, O my Father, and I would restrain the wicked from blasphemy. I know it is folly to turn from thee, and I know evilness cannot stand before thee. I have many errands from thee, and I pray thee to direct me to perform them well, and I beseech thee to shelter and support me through the world."

ANNA TEMMERMANS.

BY LUZERNE RAY.

Dr. Howe's celebrated pupil, Laura Bridgman, is, beyond all doubt, the most remarkable deaf, dumb and blind person that the world has ever known. Next to her, we are inclined to place Anna Temmermans, a protégé of the Abbé Carton, director of the Institution for the deaf and dumb and the blind at Bruges in Belgium; from whose valuable work, entitled *Le Sourd-Muet et l' Aveugle*, we have gathered the following particulars respecting her early history, character and education.

Anna was born at Ostend in 1818. She was blind at birth, and her sense of hearing, although supposed to have been originally possessed in some degree, was lost in mere infancy. After the death of her parents, she found a home with her grandmother, a woman in humble life, and so poor as to be supported in part by public charity. With her she remained until she was nearly twenty years of age. At this time her peculiar condition was made known to the benevolent Carton, who at once determined to remove her, if possible, to his establishment, and attempt her education. To this, however, it was difficult to obtain the consent of the grandmother and aunt of Anna, whose attachment to the unfortunate child was very strong; and who, with the jealous tenderness not uncommon among

persons of their class, were fearful that, in the hands of strangers, she would not receive the careful and affectionate attention which they had been accustomed to bestow upon her. And when they finally yielded to the urgent appeals which were made to them, and Anna was removed from their humble abode, they followed those who had charge of her with the half-repenting cry, "you are taking away the blessing of our house." Says the Abbé, "I have not concealed this circumstance, but I have now the pleasure of being able to add that they are perfectly satisfied. They have seen the progress which their beloved child has made in knowledge; they have become convinced, also, of the improvement which has taken place in her physical constitution, and of the interest she feels in useful employments, and they esteem themselves happy in having made the sacrifice."

One of the reasons why the friends of Anna were unwilling that she should leave them, was the conviction that she was idiotic, and of course, that any attempt to instruct her would be wasted labor. Her parents, occupied with their daily avocations, had been compelled to keep their helpless child in perfect idleness from morning to night. Seated alone in a corner, her only amusement was to string and unstring a number of beads which they had put into her hands, and this monotonous operation was repeated twenty times a day. Without bodily exercise, her appetite was of course feeble, and she would sometimes refuse to take any food at all until evening. She would occasionally tear off her clothes in the fits of passion to which she was subject, and resist every attempt to cover her with better garments. Her external appearance was far from attractive. Her skin was covered with blotches; her eyes were full of rheum; her walk was awkward and difficult, and her head always bent toward the ground. But when pleased, she was accustomed to express her satisfaction by a pleasant smile, and to kiss her hand, with a not ungraceful motion, in token of her gratitude for any favor.

As soon as she had arrived at the Institution for the deaf and dumb, she seemed to be conscious of having found a new home, and from that moment, never made any allusion to the friends she had left behind. Although twenty years of age, she was

still a child in feeling, living wholly in the present, with scarcely any thought of the future or the past. Like a child also, she was fond of attention, exacting and selfish. Being conducted to her room, she immediately undressed herself, and rose early the next morning, happy in having, for the first time in her life, passed the night in a comfortable bed. When her attendant appeared and she became aware of her presence, she bowed her head, as if to salute her. At this period, her hands were small and thin, the result of a life of idleness, but her stature was not different from that of others of the same age with herself. She ate with more propriety and dexterity than is common among the blind. Her organ of destructiveness was large, and whenever displeased with her book or work, which was not seldom, her first impulse was to tear it in pieces. Her natural weapons were her feet and nails, and during the early period of her residence at the asylum, these weapons were not allowed to rust for lack of constant exercise.

An attempt was soon made to accustom her to some useful occupation, and for this purpose, knitting needles were put into her hands and she was taught how to use them, but she manifested at first a decided indisposition for work of any kind whatever. Her aversion to study was equally great. The only way in which she could be led to undertake either, was by making one repugnance counteract the other. Thus, when the knitting needles had been presented to her, and she had several times refused them, her attendant, as if yielding to her wishes, would take them away and fill their place with the letters of the alphabet. Happy in not being compelled to the labor which she disliked, she would then diligently apply herself for a time to study. And so on the other hand, she could most quickly be led to use her needles, by requiring at first some other exercise. But this perversity of conduct was of no long duration. By yielding to the caprices of this child-woman, and watching the changes of her wayward temper, she was soon brought to engage willingly in both study and labor, and to love them both. An appeal was also made to her sense of shame, and not without effect. One day when she had manifested a more than usual disgust of work, her attendant led her round among the children who were busy at their customary employments, and

said to her by signs, "these little ones are all cheerfully engaged in their occupations, while you, who are so large, you do nothing at all." Her pride was touched by the remark, and thence-forward there was less difficulty in persuading her to perform her task.

"Anna very soon learned," says the Abbé, "that I was the master of the establishment, and her attachment to me was stronger than to any other person. But it was a love somewhat shaded by fear, for after a short time, she became aware that whenever punishment was administered for misconduct, it was done by my direction. On a certain occasion, when she had torn her cap in her anger, and had been told by her attendant that I should be informed of it, she adopted the following expedient to escape the discipline which she feared. Going around to each of the deaf and dumb and the blind pupils, she earnestly besought them by signs to kneel before me and ask me to forgive her; and she expressed her wishes on this point with such distinctness that only one of those whom she addressed, failed to understand her.

"It was once rather imprudently made known to her that I was to be absent for several days, and she seemed to regard it as a favorable opportunity for the manifestation of some of the worst traits in her character. When reproved by her attendant for misconduct, and threatened with a report of it to me, she mocked at her monitress, saying that I was away and would not soon return, and that, in the meantime, she would do whatever she pleased. But now she is wholly changed, having become mild, quiet and equable in her temper. Often for three months at a time, there is not the slightest outbreak of her old irritability. She will do nothing now which she knows to be opposed to my wishes. She is very fond of fruit of every kind. Being once led into an orchard, and urged to gather and to eat by her deaf and dumb companions, she refused, replying that I had not given her permission, and that she must not do it without leave first obtained from me.

"Her sense of touch is exceedingly acute. Sometimes, by way of experiment, the raised letters of her alphabet have been almost entirely effaced, so that her teacher could not detect, with her fingers, the slightest trace of them; Anna, however,

has had no difficulty in distinguishing the whole form of each letter. Often she finds pins in the course of her walks, and on two occasions she has brought to me small pieces of money, which she had picked up in the garden. It seems to afford her the highest satisfaction thus to bring to light small articles which others overlook.

"I was gratified one day by a manifestation of sensibility which was greatly to her honor. A child had been brought to the asylum, one of whose hands was crippled. As soon as she had touched the maimed limb, she burst into tears and continued weeping for a long time. Being asked the cause of her grief, she replied that the poor little object of her sympathy would never be able to knit. Knitting is her favorite occupation, and to be incapacitated for this exercise she regards as one of the greatest of calamities. The next morning, she was found by her teacher with her hands tied, and in explanation of her self-imposed ligature, she proceeded to show that, in this condition, she could neither knit nor dress herself, nor do many other things; adding an expression of her gratitude that she enjoyed the perfect use of both her hands. The most unfortunate," justly remarks the Abbé, "have something for which to be grateful.

"Anna is very benevolent, and with great cheerfulness, she renders all possible aid to those who are in need of assistance. During the winter she is very careful of her little companion, covering her at night in her bed, and often pronouncing by signs a blessing upon her. She has a strong love for the very young deaf-mutes. She holds them in her lap, rocks them in the cradle and carries them in her arms with all the care and tenderness of a mother. Her teacher once wrote for her the phrase *strike Eugenia*, as an exercise in language. Before obeying the direction, she took the hand of the blind Eugenia and placed it upon the letters, to make her understand that if she struck her, it was not in anger, but only in compliance with her teacher's request.

"She never assaults her companions, but neither will she permit any invasion of her own rights on their part. She is greatly offended whenever anything belonging to her is taken without leave. One of her fellow pupils having abstracted a school book of hers for a temporary purpose, Anna was highly

displeased and immediately reclaimed her property. The next day the same pupil requested the loan of the same book, but Anna refused, giving as a reason that *yesterday* she took it without permission, and that therefore *to-day* she should not have it at all, however earnest might be her request.

“Whenever Anna commits any fault, she does not deny it, but either makes a full confession, or offers some plausible excuse. She often shows considerable ingenuity in defending herself against accusation. Her attendant having once observed to her that her knitting was badly done, she immediately answered by signs that it was not her fault; that the needles were crooked. As if she had said; how is it possible for one to work well with such tools!

“One morning, more indolent than usual, she manifested great unwillingness to leave her bed. When required to rise, she answered that she was sick and could not. She felt of her pulse and said to us by signs that we must call the physician of the establishment to come and give her medicine. We knew very well that this was a mere pretext, and she was ready to confess it, as soon as she had risen.

“She occasionally speaks of things with an apparent knowledge of their nature which no one can tell how she has acquired. She is totally blind, and has been so from birth. The strongest light makes no impression whatever upon her. And yet, she will sometimes refuse to work in the evening; saying that it is too dark and that she must wait till it has become light.

“During religious worship in the chapel, which she regularly attends, she seems to receive impressions peculiar to the place. She loves to be there, and her manner is so reverent as to encourage the hope that she feels, in some degree, the presence of God. Her companion once said to her that I was sick, and that she ought to weep for it. She replied that she must not weep but pray, and immediately falling upon her knees, she remained in that position for more than a quarter of an hour. She afterwards told me of this, and I was happy to know it, for I believed that her conduct was pleasing to God. Does not the bird praise its Creator by its spontaneous song, and is not the

motion of the stars in their orbits a continual hymn to the Deity !”

It is not necessary to go at length into a detail of the processes employed by Carton, in the education of his deaf, dumb and blind pupil. A few extracts from his minute and extended narration will serve to show the nature of his method, and the success by which his efforts were attended. He began his labors in the following manner :

“To give Anna” he says, “ at the very first, a significant word, and at the same time to make her acquainted with the letters composing that word, I decided to select a single letter and make that the representative of the whole word in which it was contained. And to do this most effectually, it was important that I should fix upon a letter bearing some resemblance to the form of the object which I wished it to express. Accordingly, I chose the letter O, and having accustomed her fingers to its circular form, I explained to her that this letter was the representative of the mouth. (O is one of the letters in the word *mond*, which is the Flemish for mouth.) I then repeated the same letter, thus OO, and in like manner taught her that this double O represented the eyes. (*Oog* is the Flemish for eye.) It was easy to make her understand that O stood for the mouth, and OO for the eyes because of the manifest resemblance between the signs, and the things signified. But it was necessary that she should not be left in the belief that all words were similar in form to the objects which they represented. I therefore joined the letter R to the OO already taught to her as the representatives of the eyes, and explained that the word thus formed, *oor* (which is the Flemish for ear,) possessed an entirely different signification. Thus she was led, by an easy process, to perceive the distinction between natural and arbitrary signs.”

We have given the Abbé’s explanation in the foregoing paragraph in his own language, although it seems to us neither remarkably clear nor satisfactory. In the course of a few months, Anna learned the meaning of quite a number of words, principally the names of objects with which she was most familiar. We make a second extract from the record of her instruction.

“One day Anna’s teachers having presented her with an egg and at the same time directed her attention to the word *ey* (the Flemish for egg,) she made us understand that she wished to eat it, and offered me a small piece of money, as if to make purchase of the article. The bargain was completed ; she ate the egg and I pocketed the money. The next day, she found the word *ey*, of her own accord, and pointed it out to her teacher, with an expression of countenance sufficiently indicative of her desire for the thing which the word represented. Accordingly I gave her an egg ; she touched it and then touched the word, smiling to herself as if surprised and pleased that by means of those two letters she had obtained what she wanted. I perceived that she would soon propose to buy the egg, as before, and I thought it a favorable opportunity to ascertain whether she had any proper idea of the use of money. When therefore she offered me the price, I took it and at the same time took from her the egg also. She laughed a little at this, thinking doubtless that what I had done was in mere playfulness. But I left her for a time, in order to show that I was serious in the matter, and that what I had thought it proper to take, I judged it right also to keep. She submitted at last, so far as the egg was concerned, but seemed astonished that I did not restore the money. She asked me for it, and was greatly offended because I appeared to be slow in making restitution. It was time to show myself an honest man ; I accordingly returned the money and she was satisfied. It gave me pleasure to discover in her so correct a conception of the rights of property, as well as of the natural justice involved in the observance of the rule of *quid pro quo*.”

As soon as Anna had learned the names of a sufficient number of objects, the Abbé proceeded to teach her the use of the verb, beginning with the imperative mode as the most simple and regular form of it. His success in this case was not inferior to what it had been with the substantive. After a few trials, Anna learned to perform readily whatever actions were commanded. Sometimes her obedience was tested by ordering absurd or impossible things, but in every case, she would go through with the form, at least, of compliance. Thus, she was once told to *Eat the chair*. She read the phrase, re-read it and

then shook her head, as if in despair of obeying the command. Finally, however, she turned round to the chair in which she was sitting; put her mouth to it, and pretended to eat it with great apparent relish. On another occasion the phrase, *Throw your head upon the floor*, was given to her. After twice reading the words, and laughing somewhat at the absurdity of the command, she became suddenly serious, as if meditating how she should obey it. At last, to end the matter, she took her head in her hands, and made the motion of throwing it away.

"This then" says the Abbé, "was the order in which I taught Anna the various parts of speech. *First*, the substantive; because that which it expresses falls most directly under the cognizance of the senses. *Second*, the verb; because without this it is impossible to use connected language. *Third*, the preposition; as completing the action indicated by the verb. I reserved the adjective and the adverb to the last, because, not being essential parts of a sentence, complete propositions can be framed without them, and I was anxious to have my pupil begin the use of written language as early as possible.

"The last lessons which Anna has received have had for their object instruction in the use of the possessive pronouns and the conjunctions. She is now able to use such phrases as the following, and she readily comprehends the meaning of such as are written for her: *I put my cane and my book upon the table. Sister A. sews my apron and my bonnet with a needle. Give my book to sister P.* As Anna is of an active temperament, she never fails to go immediately and give the book to the person indicated, but she always insists upon thanks for what she has done. She never forgets to express her gratitude for every favor that is shown to her, and she expects to have her own good deeds acknowledged in the same way.

"Anna seems to understand that we have some facilities which she has not, for finding those who are not present; that we are endowed with some sense which she does not possess. She does not appear however to distinguish between her blind companions and those who are deaf and dumb, nor to understand the peculiar misfortune of each class, for whenever she addresses them, it is always in the same way.

“To perceive the difference between herself and her teachers and associates, her experience would lead to some such reasoning as this;—‘when I am looking for anything by myself, with no one to aid me, I find it with difficulty, but when I have the assistance of another person, it is quickly found; that person therefore must possess some sense or faculty which I have not.’ She would understand intuitively the connection between this conclusion and the premises, although she might not be able to express it in logical form.

“The following fact may be taken as sufficient proof of Anna’s knowledge that her teachers are in the possession of some faculty, of which she and her blind companions are destitute. One day her knitting-work had got out of order, and she found herself unable to remedy the evil. A blind girl who sat at her side, volunteered to help her, but she rejected the offer, touching the eyes of the girl and then her own eyes, and saying by signs that they were both blind alike, and therefore incapable of doing what was necessary to her work.”

We have no room for any further extracts from the Abbé’s narrative. Some may judge that those we have already made, exhibit nothing of sufficient merit to justify translation. Compared with our American prodigy, Laura Bridgman, the deaf, dumb and blind Belgium does not, indeed, display any wonderful signs of intellectual activity, but we should not forget that the latter had grown to womanhood before the least attempt was made to lift the triple veil which shrouded her mind, and that when the account was written she had been for no very long period under instruction. Her case has, at least, one point of interest, as showing how much human wisdom, prompted by human benevolence, can accomplish for the most degraded and apparently most hopeless of our race.

POETICAL EXTRACTS.

[In the third number of the first volume of the ANNALS, we printed a communication from Mr. John R. Burnet, a deaf-mute of New Jersey; prefacing it with a very brief notice of the author. From a volume entitled "Tales of the Deaf and Dumb with Miscellaneous Poems," published by Mr. Burnet in 1835, we extract the lines that follow. They should be read, of course, with a constant recollection of the peculiar circumstances of the writer; on which condition we have no fear of any dissent from our judgment that they well deserve to fill the space which we yield them. EDITOR.]

MY HOME, FAREWELL.

I paused upon the mountain's brow,
 And turned me to survey
 My native hills all smiling now
 Beneath the sun of May;
 The bustling world before me lay,
 Where I must win a name;
 Hope beckoned to the onward way,
 And whispered thoughts of fame.

But memory fondly lingered back,
 And dwelt, mid gathering tears,
 Upon my life's eventful track,
 Through few, but changeful years;
 My early loves and hopes and fears,
 Through Disappointment's shroud,
 Shone forth, as when the sun appears
 One moment through a cloud.

Farewell the soil my steps that stayed
 In tottering infancy,
 Where free my bounding footsteps strayed
 In boyhood's thoughtless glee;
 Her treasured stores has memory
 Linked with each field and spring,
 She clings to every rock and tree
 As a familiar thing.

And here in childhood's day I heard,
 Who ne'er again shall hear,
 Or human voice, or song of bird,
 Or water murmuring near,
 The echo that, with wondering ear,
 I traced from hill to hill,
 Lingering through many a noiseless year,
 Rings in my fancy still.

My native home ! farewell once more !
 Hope darkens on my mind,
 I tempt the unknown world before,
 And leave my home behind !
 Where shall I meet with friends so kind,
 As those who loved me well ?
 Another home where shall I find ?
 But yet, *my* home, farewell !

[As a pendant to the foregoing, we are tempted to reprint some lines which appeared in the Seventeenth Report of the American Asylum, as the production of one of the pupils. The author, Mr. Edmund Booth, lost his hearing in early youth ; was for some years a pupil of the Asylum ; afterwards, an assistant instructor, and is now a resident of Iowa. He is a gentleman of unusual intelligence ; writes prose with ease and even elegance, and for his own amusement only, has occasionally indulged himself in rhyming. Perhaps he will not thank us for reproducing one of his earliest effusions.]

INVITATION.

Come, O come, the day is fair,
 The bees are humming in the air,
 The sun is laving in the lake,
 The fishes sporting near the brake,
 So come, and drink the balmy breeze
 By soft gales wafted from the trees.

The lake is like an angel's path,
 And spotted like a flowery heath
 With islands lovely as itself ;
 No rock, or **mountain**-crag or delf,
 But smiles upon the glassy wave,
 Or lies contented in its grave.

So come, O come, and let us go,
The day is still, the wind is low,
There's nothing to disturb or break
The drowsy woods or sleeping lake,
The spell of Nature's loveliness
Hath power to wrap the soul in bliss.

The boat is waiting on the shore,
And ready hangs the lightsome oar,
T'will glitter as we move along,
And that shall be our only song,
Save when some wild bird's mood subdued
Gives echo to the solitude.

A COMPLETE EDUCATION FOR THE DEAF AND DUMB.

BY J. A. AYRES.

KNOWLEDGE is the source of our purest and most refined enjoyments. It wakes in the soul thoughts, emotions and feelings hitherto unknown, and with which it delights to hold converse. It gathers from the past its words of interest and instruction, and with conjecture made wise by experience, it hovers with intelligent interest over the dim and uncertain events of the future. Not only is knowledge power, it is enjoyment. It is an element of happiness in itself. The mind rejoices in its own strength and in the consciousness of its possessions, just as the well man rejoices in the buoyant pulse of life, whose vigor nerves and stimulates his whole frame. How great the contrast in kind and degree between the enjoyments of a mind left to dwarf itself in ignorance and repose, and those of one whose perceptions, cultivation and study have endued with power to grasp and comprehend all truth! In the one, the bright light of God in man seems waning toward obscurity, till you scarce can tell whether it be more in power than the wonderful instinct by which he upholds and preserves the beasts of the field; while in the other, it tends upwards, assimilating itself continually to its divine original. The savage knows nothing of the quiet happiness, filled with great thoughts, with which the refined mind contemplates his boundless forest or lofty mountain-track. To him it is but the abode of the various

animals which the Great Spirit has provided for his wants, or the path by which he passes forth on his errand of plunder or war. The breeze rustling the trees of the grove, has no voice of soft imaginings for him. The star shining at eve upon his way, is not to him the light of a world to come; the countless hosts of heaven, or the unmeasured waters of the sea, wake not in him emotions of the grand or sublime. His thoughts are bounded by his wants, and revolve in their narrow circle.

But not only is knowledge the source of our refined pleasures, it multiplies almost beyond computation our material and ordinary comforts. Knowledge invents machinery, by which half the world rests from its labor, without diminishing aught from the sum of its previous accomplishment. Knowledge marks on the ocean its highways of commerce and trade, and brings in the possessions and luxuries of every clime. It counts distances by the stars, provides means of locomotion swifter than the wind, and compels the lightning to be its messenger. Every acquisition of useful knowledge is a title to respect and an increased capacity for enjoying and conferring happiness. What greater blessing then can we bestow upon the deaf and dumb than knowledge? not merely knowledge sufficient to meet the ordinary wants of life, but knowledge which leads to a higher enjoyment, cultivating the intellect, strengthening the reason, guiding the imagination, developing the powers of invention, of calculation, of design; till the imprisoned faculties break the strong chains of their peculiar bondage, and forget in their present enjoyment and freedom, the world of darkness and mist out of which they have come.

But the question will suggest itself; are the deaf and dumb capable of these great attainments, or does not their loss of speech and hearing reduce within a narrow circle the branches of study to which they can profitably and successfully attend? To a superficial observer the latter would seem to be the case, but both philosophy and experience show that the deaf-mute is capable of succeeding in almost every branch of study, and that in many which would seem for him the most difficult, he makes rapid progress. When we say that man is able successfully to prosecute all branches of knowledge, we do not of course mean that every man possesses this ability. Mental imbecility or weakness, or a peculiar constitution of mind, will always be an

impassable barrier to some. Not to speak now of that general weakness of the intellectual faculty, forbidding all hope of superior attainments in any direction, there are some studies for which certain minds seem to have no affinity. Some distinguished for their literary attainments, have been unable to comprehend the first problem of Euclid. Notwithstanding all this, however, the proposition remains true, and cases of failure are but exceptions for which we are able to assign always a sufficient cause. So in the case of the deaf and dumb, when we say that they are capable of mastering nearly all the branches of study to which others attend, we do not of course mean that there will be no exceptions. The exceptions will doubtless be more numerous, for the difficulties being greater, those inferior in mental capacity will more frequently give out or be discouraged, yet enough will remain abundantly to prove our assertion. A few years ago, it was doubted, if not actually disbelieved, that the deaf from birth could be taught at all, and even now it is generally supposed that their acquisitions of knowledge must necessarily be limited. We will endeavor to show in what they can succeed, and where they must expect to fail; yet so great is our confidence in the ability of any mind to struggle up, even under the pressure of great difficulties, into the free world of light and intelligence, that we shall be slow to put a limit to their success.

If there be any branch of study in which they would seem necessarily and always to fail, it would surely be music, for that being directly dependent upon the ear, being as it were the very soul of sound, would seem surely to be unattainable by those for whom all sound is dead. Yet it is but a few weeks since that we had the pleasure of listening to a performance upon the piano by a young lady, who from eighteen months of age had been wholly deaf, in which expression, accuracy and skill were exhibited, fully equal to that commonly attained by other young ladies. No one hearing it would have deemed for a moment, that the performer was destitute of the sense of sound, or unable to drink in with a full soul the harmony which she was, in a measure, unconsciously creating. It is true this was, to a great extent, only a display of mechanical skill, yet as an effort, under great disadvantages, to take one step further

in the world of acquisition, it was an exhibition full of both wonder and interest.

It is now conceded by all who have taken pains to examine the subject, that the deaf-mute is able to obtain a thorough and complete knowledge of language, expressing by it, with accuracy and facility, all his thoughts and feelings, as well as the history of his life, and by it drinking in that knowledge which flows through ten thousand channels, to meet all the wants of the world. But it has been doubted by some less conversant with the results obtained, whether the deaf-mute so appreciated language that it was a true vehicle for the expression of his thoughts; or in other words, whether it brought him into actual and intimate communion with the world, so that his thoughts, feelings and affections all mingled and flowed in the common channels of humanity.

So far as such a result is dependent upon an acquaintance with language, it is doubtless always a failure in the early stages of instruction. It would be unphilosophical to suppose otherwise. We should never forget that the early development of the mind of the deaf-mute must be made by the aid of signs, much more than in the case of one who can hear, and that consequently, when the new and arbitrary language of words comes to be introduced, the process of assimilation, so to speak, is both longer and more difficult, and for a time the medium is both dim and uncertain. Yet that the final results attained in each case are the same, is susceptible of such proof as no one with discernment and honesty will doubt. There may indeed be a philosophical doubt raised as to whether language does ever convey precisely the same ideas to different minds. In respect to language used upon the most abstruse and difficult questions of mental or moral science, it is doubtless true that it rarely brings two minds into intimate and perfect communion, so that their thoughts flow together as one and in one channel. Else why are almost all abstruse discussions only an effort to produce a mutual understanding. So in respect to the deaf-mute. At the commencement of his studies all language is to him abstruse and difficult. Like a child learning to walk, he feels his way along at first by slow and imperfect efforts, until his practised understanding enables him to put forth the vigor and attain the results of manhood. Thoroughly familiar with one language,

the deaf-mute enjoys the same facilities for the acquisition of foreign tongues, as if he possessed the faculty of speech. Books, lexicons and the living teacher are alike available to him. Wherever the study of a foreign language has been commenced in our institutions, success has always been in proportion to the ability manifested in other intellectual pursuits. Nor need this appear strange to any, for in reality all languages to the deaf and dumb are foreign languages, and the acquisition of one is the same as that of another, allowing for intrinsic difficulties. In the elementary branches of mathematical study, the deaf and dumb commonly make early and rapid progress. In the simplicity and precision of such studies, their minds, yet cramped and hindered in their free exercise, seem to rejoice. Long before any considerable progress has been made in the study of language ; before the mind has been enlarged by the lessons of history, or stored with information in respect to our world and its inhabitants ; the fundamental rules and principles of mathematical science may be taught with ease and success. Beyond this, however, the deaf-mute does not advance successfully until he is familiar with language. For close and abstract reasoning, signs, as a medium of communication, are very imperfect. Besides, in all propositions of an abstruse character, the statement needs to be continually before the eye for reference, a result which cannot of course be secured, except by the use of language. When, however, language is secured, and the mind has learned to flow in its more precise and accurate channel, mathematical reasoning is no longer, as it has been, a difficult and uncertain effort. In this stage of advancement, the prosecution of close mathematical studies is one of the greatest auxiliaries toward a complete education, which the deaf and dumb can have. It induces habits of patient thought and reflection, much more needed by them than by those whose reasoning faculties are more frequently tasked in the practical and ordinary affairs of life, for the language of signs being mainly figurative and descriptive, reasoning is rarely attempted in it. Owing to this fact, and the small number of the deaf and dumb whom circumstances allow to press forward toward a complete education, the higher mathematical studies among them have been to a great extent neglected. While their opening minds are grasping eagerly in every direction for the useful and the beautiful,

it could hardly be expected that they should pause voluntarily to survey the dry fields of mathematical science ; yet for want of the discipline which they might here attain, they suffer a mental inconvenience and disqualification all their lives. For a complete education the discipline of strict science is always necessary, and particularly is this true in respect to the deaf and dumb, to enable them to overcome a habit, induced by signs, of superficial thought. From the simple statements of arithmetic to the more complicated problems of algebra, and to calculations upon the triangle, the sphere, the cone, &c., their minds pass with facility and with constantly increasing strength, and the ability which they here acquire is a powerful auxiliary, aiding them forward in all their other pursuits.

The study of the natural sciences is a source of unfailing interest, amusement and profit to the deaf-mute. Shut out in his early days from language, it is only a very few of the most common objects in nature that have, even in the picture gallery of his mind, either “a local habitation or a name.” What can never be specifically referred to, either in discourse or thought, is soon forgotten. Thus a thousand little things, flowers, birds, shells, &c., of which the hearing child learns the names and history in infancy, are to the opening mind of the deaf and dumb matters of interesting study. The names of hundreds of familiar objects in the natural world, strengthen and test his memory ; their history enlarges his mind by imparting practical and useful knowledge, and he receives a new impulse from the interest which always clusters about such study. Perhaps, as with not a few others, a love for the study of things pertaining to the natural world may be developed in some one branch of it, till it becomes a little world of enthusiasm clinging to his thoughts, around and in which they revolve with ever increasing pleasure. In this microcosm of his own, he may peradventure find too a few zealously affected like himself, in whom similarity of pursuits and tastes may beget fellowship and society, pleasant and grateful to him in his lonely pilgrimage ; for the deaf-mute never should forget, more than others, that every acquisition of knowledge is not only a source of happiness in itself, but is, so to speak, a letter of recommendation to others, creating for him an increased interest and regard.

To the study of books of philosophy, the attention of the

deaf-mute cannot profitably be directed, until language has ceased to be to him, what it always must be at first, a dim and uncertain translator of signs. When, however, he passes out of this state into a clear and rapid comprehension of this better medium, a result always and chiefly to be aimed at in all elementary instruction, he is prepared to appreciate and follow arguments to their conclusions, and fairly and intelligently to weigh their value. In so doing he cultivates his reasoning faculty which, from the peculiar structure of his early language, he is so apt to neglect, and prepares his judgment for a more calm and clear decision of all the practical issues of life.

It may be at times a matter of deep regret to the deaf-mute himself, and of sympathy on the part of others, that he is deprived of the common means and advantages for obtaining public and intellectual distinction. He cannot exhibit his attainments or powers in the pulpit, at the bar, or in the public assembly. Yet, even in this respect, is not his path so hedged in as it would seem to be. Not to speak now of others, one channel to public favor and even to the highest and noblest distinction, remains open to them. In the common as well as in the higher branches of painting, nothing interposes to prevent his progress. If he have ability and zeal sufficient, he may rival and surpass Raphael. In this branch of study, so eminently adapted to the situation of the deaf and dumb, they should be early and carefully instructed. To many it may be made the means of an honest livelihood, to some perhaps of an honorable distinction, and to all it will be of value in the social and domestic circle, as an attainment by which they can often add their mite to the stock of common enjoyment, and in so doing, remove from themselves the painful feeling of inferiority or helplessness which would otherwise come over them.

The question is sometimes asked by those more curious than learned, whether music is taught in our institutions for the deaf and dumb, and the answer of course is, no ; we can accomplish many things which in their results seem wonderful, but music is an art too directly dependent upon the ear, to be a part of our instruction. Yet it is certainly true that music, to an extent, can be learned by those who are and always have been wholly deaf. It will of course be purely mechanical music ; still even this may be at times carried to such a degree of perfection, that

like some of the elegant works of art which rival nature, it will be difficult to distinguish it from that in which the ear drinks in and modulates the harmony which it creates. Time and tune are easily learned by the deaf and dumb upon an instrument, but expression requires careful and patient instruction, with not a little assiduous effort on the part of the learner. As a source of personal gratification or profit, music would seem of little value to the deaf and dumb, yet as a curious accomplishment, it may well receive the attention of those who incline to devote to it a portion of their superabundant leisure.

Perhaps there is no one study of as much practical importance and value to the deaf and dumb, as that of history. It fills a blank in their knowledge of men, manners and life, which their infirmity disqualifies them from otherwise supplying, strengthens their judgment, and frees it from the bias of false and erroneous opinions ; gives them an insight into the motives influencing the actions of men, exhibits what is commendable and praiseworthy in the conduct of those who have gone before them, and, in a word, opens up the whole secret of life, its motives, its aims, its means and its attainments. To the deaf-mute this is invaluable knowledge, and that which he cannot elsewhere obtain. It frees him also from prejudices which would otherwise warp his understanding, prevents that credulity which would make him the dupe of designing knaves, and at the same time inspires him with those noble and generous sentiments which are opposed to idle and vain suspicions, the natural product of ignorance and imbecility, and gives dignity and symmetry to his mental character. A true history of the men and events of past ages, is the great school of wisdom for all, and especially for those who cannot always appreciate, because they have not the opportunity fully to comprehend, the characters and events of the present. It should always form a part of the early instruction of the deaf and dumb. It is a study capable of interesting them before a complete knowledge of language enables them to explore with ease all the fields of literature and science. By signs alone no small amount of historical information can be communicated, and as it is a branch of instruction so valuable to them, it is meet that its earliest lessons should be brought to aid in forming and developing their characters.

With such a field of acquisition open before him, the deaf-mute need scarcely stay to think of his loss, but grateful rather that now at last the results of instruction are as certain in his case as in the case of any others, let him press forward as many a brave heart has done before him in the pursuit of knowledge under difficulties, assured that his success will be proportionate with his efforts.

EDUCATION OF THE DEAF AND DUMB IN CANADA.

BY LUZERNE RAY.

The *Quebec Gazette* of September twenty-sixth ultimo, contains an article of three or four columns, entitled "The Deaf and Dumb," from the pen of Ronald Macdonald Esq. This gentleman was for some years at the head of a small school for the deaf and dumb at Quebec; which was finally suspended, however, for lack of funds to carry it forward. Since that time he has been engaged in other employments, but it is evident that he still feels a deep interest in subjects related to his former profession. The article to which we refer begins with the following announcement.

"We learn with much pleasure that a School for the education of the deaf and dumb, supported by the Catholic Clergy, is to be opened in Montreal, under the direction of the Reverend Mr. Lagorce, parish priest of St. Charles, River Chambly. We shall be happy to do anything in our power, whether by imparting such information as we may be possessed of, or in any other way, to forward the benevolent views of the enlightened and philanthropic gentlemen who have undertaken this good work."

Mr. Macdonald then proceeds to give some account of the abortive attempt to establish a permanent Institution for the deaf and dumb at Quebec, and of his own agency in the matter. It seems that "he was applied to, in 1829, by the Education Committee of the House of Assembly of Lower Canada, to know if he would undertake the management of an institution for this class of persons. Having consented, on condition of a sufficient provision being made for him and his family, he was, at the request of the House of Assembly, commissioned by Sir James Kempt, then Administrator of the Government,

to visit the principal institutions in the United States, in order to qualify himself for the task. After visiting the institutions in New York and Philadelphia, he repaired to the American Asylum at Hartford, where he resided about a year, taking private lessons of Mr. Clerc, the favorite pupil of the late Abbé Sicard, and teaching a class under his direction. Having then received a certificate of qualification from the Directors of the Asylum, he returned to Quebec, where he opened a school for the deaf and dumb in 1831. The number of pupils never exceeded twenty-seven, the provision for the admission of boarders being very limited."

In regard to the character of this school, during its brief existence, we have the testimony of Dr. Meilleur, the Superintendent of Education for Lower Canada, who in his last report, speaks as follows :

"A deaf and dumb school has already existed in this country and has been discontinued for want of means, for pupils were never wanting. It obtained, however, a success which, were there no other considerations, would of itself be a powerful motive to continue its operation, even if the number of that class of subjects for whom it was intended, were not sufficient to induce the Legislature, in its benevolence, to provide effective means for giving instruction to this interesting portion of our fellow subjects. I have frequently visited, with a lively interest, when I was a member of Parliament, the school of those skillful teachers at Quebec, and examined their pupils in divers branches of practical instruction and on the principles of Christian morality, and I have always been exceedingly well satisfied with the ingenious mode of instruction of these masters, and of the progress of their scholars. These facts are so many motives, supplying what was wanting in the others, to induce the Legislature to re-establish, on a footing for the benefit of the deaf and dumb of the whole Province, a school which the Legislature of the former Province of Lower Canada had so well commenced, and I believe it my duty to draw its attention to this subject."

The "skillful teachers" alluded to by Dr. Meilleur, were Mr. Macdonald and his first pupil, Antoine Caron, whose progress in the attainment of knowledge was so rapid, that he soon became the assistant of his master, in the instruction of others

less intelligent than himself. The school at Quebec continued in operation only about five years. The following paragraph alludes to the causes of its discontinuance. Mr. Macdonald writes,

“The late Institution for the deaf and dumb in this city, did not exist long enough to be productive of much good, yet it showed what could be done. It was always open to the public, and every person who paid it a visit appeared highly pleased with the progress of the pupils, which was necessarily much slower in the first years than it would have become afterwards. Lord Aylmer, then Governor-General, by whom it was visited several times, took such an interest in it, that, on the usual appropriation failing in 1834, with all other appropriations, his Lordship spontaneously offered the sum (five or six hundred pounds) necessary to support it for a year, out of his own private purse. The offer was accepted by the teacher, who, in consequence of it, continued his labors, without, however, calling on the noble Governor to fulfill his engagement, as he did not find it necessary for a time. When his Lordship was shortly after recalled, he twice renewed the offer, and inquired to what amount he was to consider himself liable; but the circumstances no longer existing under which it had been first made, the other party refused to receive anything from him.

“The Committee did not report till the eighth of March, 1836, a day or two before the prorogation, when they reported that the establishment would be too expensive for the means of the Province. They, however, expressed a hope that under more fortunate circumstances, and when the property destined for the purposes of education, should be restored to those purposes, it would be possible, with the coöperation of the neighboring Provinces, to revive, upon a suitable plan, an institution which should afford the deaf and dumb, not only instruction, but also the means of rendering themselves useful to their fellow citizens, and of providing a subsistence for themselves without being dependent upon the rest of society.”

This was the end of the school for the deaf and dumb at Quebec. For the last twelve years, the deaf-mutes of the British Provinces, very numerous as we shall presently see, have been destitute of any means of obtaining an education within their own borders. The few who have received any in-

struction at all, have been sent, for this purpose, to institutions in the United States. "According to the census of 1844, the number of deaf-mutes in Lower Canada was, in round numbers, 700 in a population of nearly 700,000; one to every one thousand inhabitants. Supposing the proportion to be the same in Upper Canada, and taking the population of the whole Province at one million and a half, (which it will soon be, if it is not already,) this would give 1500 deaf-mutes; fifty of whom would arrive yearly at the proper age to go to school, and during a course of six years, 300 of them would have to be provided for."

It is apparent from these facts that an Institution for the deaf and dumb is very much needed in Canada, and it gives us pleasure to know that the want which has so long been felt there, is about to be supplied. Upon what basis the new establishment is to stand, the *Gazette* does not inform us. Whether it is to receive any aid from the Provincial Legislature, or is to be a wholly private institution, we are not aware; but whatever may be the case in this respect, we trust that ample means will be in some way provided for the education of *all* the deaf and dumb of Canada.

P. S. Since the foregoing was written, we have seen a letter from Mr. Macdonald to one of the officers of the Asylum, a translation of some parts of which we venture to offer, although it was not intended for publication.

QUEBEC, Oct. 13th, 1848.

DEAR SIR:

You will learn with pleasure, I have no doubt, that the Catholic Bishop of Montreal, who has already enriched his diocese with a number of benevolent institutions, is about to add to them a school for deaf-mutes;—at least, unless the Provincial Legislature shall establish one for the deaf and dumb of the whole Province. A young priest, full of zeal and intelligence, the Abbé Lagorce, formerly curé of St. Charles, and since Director of the Orphan Asylum at Montreal, is to take charge of the school. Mr. Lagorce is now in Quebec, whither he has come to receive such instruction as I may be able to give him. I had once a good collection of books and other documents relating to the instruction of the deaf and dumb, but the whole was lost at the great fire of May 28th, 1845, and I have pro-

cured nothing since, except a few reports of your institution. Mr. Lagorce desires me to ask you, for the sake of the cause to which he has devoted himself, and which you have so much at heart, to send him a list of such books, pictures and other things as are used at the American Asylum, or in the Paris institution ; and to let him know by what method he may obtain them.

* * * * I take the liberty of transmitting to you a number of the *Quebec Gazette*, (of which I have been the editor since the death of our friend, Hon. John Neilson, in January last,) wherein you will find an article upon the deaf and dumb, which has attracted some attention, and was the cause of the visit to me of Mr. Lagorce."

The remainder of the letter relates to matters of a personal nature. Perhaps Mr. Macdonald may be persuaded to re-engage in his former occupation, and under happier auspices, attain the success which he deserved, but failed to secure, in his first enterprise.



TEMPERANCE AMONG THE DEAF AND DUMB.

BY W. W. TURNER.

Children are creatures of imitation ; deaf and dumb children are eminently so. Unable to gain knowledge through the ear, or to converse with other persons to any extent, they early acquire the habit of close observation. They make good use of their eyes. They notice the peculiarities of those with whom they associate, and are prone to imitate their actions. Their parents especially are objects of close attention. Whatever their parents do, they conclude naturally enough that they may do also. Hence if either their father or mother has fallen into any bad habit, as is sometimes the case, it is not unlikely that they will copy the evil example. In this way we account for the love of ardent spirits manifested by some few of our pupils upon entering the Asylum. Under the influence of a bad example, they have acquired a fondness for an article unpleasant to the taste of a child, and have commenced a course which, if not arrested, would surely lead to ruin. The number of such, however, has been very small ; and in almost every

instance, a thorough cure has been effected during the time of their pupilage.

At present the pupils of the American Asylum occupy high ground in regard to temperance. Their Temperance Society is in a healthy state, including nearly all who are sufficiently advanced in their education to understand the subject, and the nature of the required pledge. They hold an annual meeting for the election of officers at which spirited addresses are made by some of their number previously chosen for the purpose. Sometimes they invite one of the Instructors to aid them in this service ; but more commonly they manage the matter in their own way. Occasionally they have a more formal temperance celebration. They form a procession with appropriate banners ; provide a suitable entertainment, and march into a grove or field where the necessary arrangements have been made for the occasion. The formal speech is succeeded by temperance stories and anecdotes. Ample justice is done to the good cheer, and all return happy and firmly resolved to maintain their pledge inviolable. Thus a public sentiment is formed on this subject among them, so decided and so unanimous that there are no open opposers, if indeed there are any secret enemies to the cause.

We can remember the time when there was a very different state of things in this Institution. During the first eight or ten years of its existence, cider was always furnished at dinner, both winter and summer as much as was wanted, and all partook of it without stint or measure. True, there were many cases of headache among the girls, and many sleepy fellows among the boys, who were unable to give much attention in a summer's afternoon to the explanations of their teachers. But the teachers themselves did not dream, at that time, that cider had any thing to do with these evils, or that any better state of things would result from the use of water only. The pupils were the first to make the discovery, and the first to apply the remedy. They became fully satisfied that the use of cider was injurious, and agreed among themselves to abstain from it. They next appointed a committee, to wait upon the Steward of the Asylum, and request him to remove the article from the table, and to substitute water in its place. Their wishes in this particular were cheerfully complied with, and they have never

since desired the restoration of the proscribed beverage. This was one of the earliest, if not the very first movement in favor of *total abstinence* in this city. It occurred about twenty four years ago, not far from the time that the young men of Hartford associated themselves together in a Temperance Society, engaging to abstain from the use of *Ardent Spirits* "except on extraordinary occasions." In the year 1829, the Asylum Temperance Society was formed upon the old basis, abstinence from ardent spirits; and a few years since, the new pledge of abstinence from all intoxicating liquors, was adopted.

The influence of the pledge and of the views here obtained on the subject of temperance, has been abiding and salutary. On looking over the names of those who have during the last twenty years become members of the Asylum Temperance Society, we find but a single erasure in cosequence of known and continued violation of the pledge. Probably one or two more ought in justice to be made. The great body however of those who have left us are bold advocates of the doctrine of abstinence from all that can intoxicate; which doctrine they enforce by a consistent example. We have become acquainted with some instances of extraordinary firmness and strength of principle under peculiar trial and urgent solicitation to indulgence on the part of friends and associates. We will mention only one. A young man from New Hampshire returned to his home some years since, where neither the principles nor the practice of temperance had found a lodgment. Ardent spirits were freely used to aid in all sorts of farming operations, and our young friend was constantly pressed to partake of the beverage by the members of the family with whom he was at work. When haying time arrived, it was thought that he could not fail to perceive the necessity of using the article to enable him to perform the requisite labor. But while his fellow-workmen took their drink from the jug, he took his from a neighboring spring. It one day happened at length that they were obliged to go to the field without the usual supply of spirits; so they filled the rum-jug with water, and at the usual hour for refreshment, offered him a drink from it. He refused to take it, saying that he should still go for water to the spring, though at some distance. When they wished to know the reason, as the jug contained nothing but water; he told them that the *smell of rum* was still

in the jug ; and that it was too recent a convert to cold water to be received into his confidence.

We trust that all the members of our Society will maintain their temperance principles through life, and regard with suspicion the jug or the cup that even smells of rum.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE AP-
PEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Continued from Vol. I., page 237.]

39. BUCHNER (ANDREW ELIAS). An Easy and very Practicable Method to enable Deaf persons to Hear. Translated from the German. London, 1770.

The author was a professor in the University at Halle, at which place the original work was published in 1759. The knowledge we have of it, is derived from notices in later works, and particularly, an abstract of it, given in an "Essay on the Deaf and Dumb," by Dr. Curtis. It treats, historically, of the different means which had been used, to supply a partial or total want of hearing,—the education of the deaf and dumb included.

The main design of the work was, however, to make known a method of conveying sound by means of an elastic solid body, in contact with the bones of the head,—which had been employed with perfect success, by a partially deaf person, known to the author. In this case, thin slips of wood were made use of, of different lengths ; one in particular six feet long, an inch broad, and of the thickness of the back of a knife. One end of the stick was held to the upper teeth of the person speaking, and the other end, in like manner, to the upper teeth of the deaf person spoken to. The method is applicable only to those cases of deafness, not uncommon, in which the sensibility of

the auditory nerve remains unimpaired; the defect pertaining only to those parts of the organ, by which vibrations of the air are transmitted to the nerve.

A case is cited by the author, from the Breslaw Essays, as follows:—A man at Copenhagen had by distemper lost his hearing, so that he could not hear the firing of a cannon; at last he accidentally fell on a method by which he could perfectly well understand any speaker, and write down all he said; and this he did by means of a stick of wood, of a moderate length, one end of which he held to, or took in his teeth, resting the other end against the place where the speaker stood; and thus at church he could understand the preacher and write down the sermon, upon seating himself just under the pulpit, with his face toward it, while one end of the stick was between his teeth, and the other end resting against the foot of the pulpit.

Other instances are also mentioned, in which expedients somewhat similar to the one first mentioned, were successfully employed.*

40. AN HISTORICAL SKETCH of the Purposes, Progress and Present State of the Asylum for the support and education of Indigent Deaf and Dumb Children, situate in the Kent Road, Surrey: with the Rules of the Society, and a list of its Officers and Governors. London.

This is a yearly publication of the London Asylum; when first put forth we are not informed; as early however as 1822. We have before us the issues for 1828 and 1844. The sketch is reprinted from year to year, with few alterations except those

* Since writing the above, we have experimented, to a small extent, on the method here described; but far enough to satisfy us that there are cases in which it may be used with advantage. We have found, in particular, a pupil in the American Asylum, a semi-mute,—and able to hear in the ordinary way only when spoken to close to his ear and very loud,—who can by this expedient, distinguish, (with his eyes closed,) what is said in a moderate or low tone of voice, at the distance of seven or eight feet, and could probably at a much greater distance. We used in this case a slip of white pine, from seven to eight feet long, and a quarter of an inch square. Another individual, partially deaf, can hear rather better, by placing the end of the rod against the mastoid process, (the bony protuberance just back of the external ear,) instead of against the teeth. Any two persons can try the experiment with their ears stopped.

We have not yet tested the method employed by the Copenhagen man, and cannot assure our readers of its practicability.

required by the course of events. It mentions other publications of the Society, in the shape of "Advertisements, Circular Letters and half-yearly Lists of Candidates."

The leading facts relating to the origin of the Institution were stated in our notice of the *Memoirs of Rev. John Townsend*, in the last number of the *Annals*.—From the *Historical Sketch* we learn that during the first seventeen years, from 1792 to 1809, one hundred pupils were educated; during the next nineteen years, reaching to 1828, over eight hundred more; and in 1844, the number of those who had gone through a course of instruction at the Asylum, amounted to eighteen hundred. The building in Kent Road, completed in 1809, "was originally constructed for the reception of one hundred and fifty, and subsequently enlarged so as to receive one hundred and eighty of these unfortunate children; under the hope that this extent would be sufficiently large to answer the calls for admission." Such, however, was the increase of applicants, that a further enlargement was made, affording room for two hundred and twenty; and again another, so as to accommodate two hundred and eighty-eight, (the number of pupils in 1844,) and to admit of a further increase of numbers. Before the erection of this building, the number of applicants was tenfold the number that could be admitted; in 1828, two or three times greater; and as late as 1844 the number of applications greatly exceeded the number of admissions.*

The institution has been sustained entirely by voluntary contributions. The children are elected for admission to the Asylum, by vote of the Governors, as they are called, at meetings held for this purpose, every half-year. The payment of one guinea per annum constitutes a Governor; and every additional guinea subscribed and paid, entitles to an additional vote. A donation of ten guineas constitutes a Governor for Life, with an additional vote for every ten guineas, &c. The effect of this plan is, that solicitations are made, in behalf of every candidate, to one or more of the Governors, and each case is presented and discussed in the general meeting; thus an interest is awakened and kept alive, not only in behalf of these individ-

* That is, in any one year. Unsuccessful applicants might, however, continue on the list of candidates, and thus afterwards gain admission.

uals, but for the deaf and dumb as a class. The interest thus excited spreads, and information is extended; and thus new friends to the cause are gained. In 1844, it is stated in the Hist. Sketch, that "this plan of admission, which originated in this institution, and which has been found to be so conducive to its prosperity, is now adopted by most of the principal charitable institutions of the metropolis." The list of Governors of this Asylum in 1824, comprised nearly seven thousand names. Among its liberal supporters were many personages of the highest rank. His Royal Highness, the Duke of Gloucester, was for many years the official "Patron" of the institution, and took a lively interest in its welfare. The income of the Society was in 1823, and again in 1825, about eleven thousand pounds sterling, while the expenses were but about eight thousand. Its investments in the funds amounted at that time to from sixty to seventy thousand pounds, and in 1844 had increased to twice that amount, though in the mean time the subscriptions had decreased.

The Hist. Sketch, as early as 1828, gives a list of twenty families, containing in all one hundred and fifty nine children, of whom ninety were deaf and dumb.

In 1844, it is stated that the pupils are taught, among other things, "to understand oral language through the medium of their own natural language of signs; which has been systematized and extended, so that the words of any sentence can be readily translated into it." Does this indicate any approximation toward the French method? Respecting articulation, it is affirmed, that this "affords to many of them, a ready medium of communication with those who can hear; but [it is most prudently added] this advantage must always depend upon the pupil having a clear enunciation."

Previous to the erection of the present building, the school was kept at Bermondsey, in or near London. In Guyot's Catalogue, mention is made of several Reports of the Institution at Bermondsey.

41. REPORTS of the Institution for the education of Deaf and Dumb Children, established at Edinburgh, June 25th, 1810, &c.

We have copies of these Reports only for the years 1815, 1816, 1818, 1819, and 1839.

The school of this Institution was the first year, under the instruction of Mr. John Braidwood, who afterwards died in Virginia. From that time to the present, it has been conducted with great ability and success, by Mr. Robert Kinniburgh, who obtained his knowledge of the art, partly from John Braidwood, but chiefly from the brother and mother of the latter, in their school at Hackney. Mr. K. was under bonds to the Braidwood family, not to communicate to any one a knowledge of the method of instruction, and to teach none but charity scholars, for a period of seven years, ending in 1819. After three years, however, he obtained liberty to take private pupils, on condition of paying one half the sum received, to the Braidwood family.* From that time he has continued to take "parlor boarders," as they are called, the children of the rich; appropriating the profit to himself, to make up for the small salary paid by the Institution; as is done in other, and perhaps in all of the institutions for the deaf and dumb in Great Britain.

The Institution has been sustained entirely by subscriptions and donations, with the aid of three or four auxiliary societies out of Edinburgh. Instead, however, of the liberal support with which the London Asylum has been favored, the Institution at Edinburgh has always been straitened for want of means, and generally more or less in debt. Such was the case as late, at least, as 1838; the expenses for that year being £1435, and the receipts but £1103. Of the latter sum £629 was received from the friends of a portion of the pupils, who paid their board, either wholly or in part. The sum first named was the whole expenditure for seventy-one pupils; from which it appears that the institution was conducted on quite an economical scale. Two or three of the Reports before us, speak of excursions made by Mr. Kinniburgh through the country, with a few of his pupils, for the purpose of holding public exhibitions; by which means considerable amounts were raised.

The mode of admission, for the pupils supported entirely by the institution, is, or was, by election of the "governors," as in the London Asylum.

The Reports contain specimens of composition by the pupils, which are interesting in themselves and creditable to the institution.

* See "A Full Refutation," &c., Dublin, 1832, p. 95.

42. REES' CYCLOPEDIA. Articles,—“Ear,” “Deafness,” and “Dumbness.”

The article on Deafness is mainly occupied with the subject of the causes of deafness, and the various disorders of the auditory organs. It contains a paragraph in relation to the legal rights of the deaf and dumb, which looks to us now like a remnant of the dark ages; though it was sound law, we suppose, at the time the article was written,—that is, at the beginning of the present century. The absurdity on the face of such doctrines, at the present time, is a most striking indication of the change which the education of the deaf and dumb has, in the course of a few years, wrought in their condition. According to this authority, a deaf and dumb person could not hold or convey property. “One that is deaf cannot give; and thus also one that is dumb. However, according to the opinion of some, they may consent by signs; but it is generally held, that a dumb person cannot make a gift, because he cannot consent to it. (1 Inst. 107.) The Lord shall have the custody of a copy holder that is deaf and dumb,” &c.

The article on Dumbness contains an historical sketch of what had at that time been done in the education of deaf-mutes; and gives a full and clear account of the method of the Abbé Del'Épée, derived from his work on the Instruction of the Deaf and Dumb.

The article on the Ear gives an extended and minute description of the anatomy and physiology of this organ, occupying over twenty-two pages in the American edition of the work; and is illustrated by a large number of engraved figures.

43. GORDON (DR. JOHN). *Edinburgh Encyclopedia*: Art. “Dumb and Deaf.”

Dr. Gordon was an eminent physician at Edinburgh. His connection with the case of James Mitchell, (the deaf, dumb and blind boy,) and his communications in relation to it, will be recollected by the readers of the preceding number of the *Annals*. In a note to the Report, for 1818, of the Edinburgh Institution for the Deaf and Dumb, his death,—while, shortly before, “in the vigor of health and youth,”—is mentioned in terms of affectionate remembrance and deep regret. His name

appears in previous Reports, as one of the Committee of Management.

The article is interesting and valuable. The subject was one in which the author felt much interest, and to which he had given considerable attention. He treats of the education of the deaf and dumb under "four heads :—Writing, Manual Speech or Dactylogy, Vocal Speech, and the Explanation of the Meaning of Words." Under the head of "Vocal Speech," he gives a discriminating and somewhat original analysis and classification of the elementary sounds of the English language, with a description of the positions and motions of the organs by which they are produced. The methods of procedure which he lays down, for teaching articulation, and again, for giving a knowledge of the meaning of language, are taken from Dr. Watson.

The author proceeds to give an account of the Edinburgh Institution, and introduces two or three letters composed by pupils of Mr. Kinniburgh, in 1814. A sketch of the history of the art is also subjoined ; in which, some of the critical remarks appear to us wanting in perfect accuracy. Among other things, the method of De l'Epée is disparaged in unwarranted terms.

44. ROGET (PETER M.). M. D.; F. R. S. *Encyclopedia Britannica*. Art. "Deaf and Dumb;" Supplement, 1819, and subsequent editions.

The article above named is of considerable length, and written apparently with some pains, and not without ability in some respects ; but is marked by errors and deficiencies, which evince a very imperfect acquaintance with the subject. The work of Dr. Watson, and the "Cours d'Instruction" of the Abbé Sicard, seem to have composed the sum of the author's reading on the subject ; and from these two sources,—the former of the two especially,—every thing of value contained in the article, is derived. Not an intimation is given of a German system of instruction ; but we are informed that all the schools in *Prussia, Saxony*, and other parts of *Germany*, as well as elsewhere on the continent, and in the United States, are "formed more or less on the model of that of Paris ;" and that in these schools, "in general, no attempt is made to teach

the pupils to speak." After this specimen of profound and extensive knowledge, our readers, will not, we presume, require us to proceed to an elaborate criticism of the article. The defects of De l'Épée's method of instruction are so overstated, and indeed, its characteristics so falsely represented, as to amount to the grossest injustice.

The reasonings of the author, so far as they appear to have been original on his part, are marked by a laborious obscurity of expression, the indication of a want of familiarity with the subject; and so far as intelligible, are not in our judgment satisfactory or philosophical. Dr. Roget bears a high reputation as a writer on physiology;—a subject on which it is to be presumed he was well-informed; but was not therefore qualified to write upon another subject, in relation to which he did not possess the requisite knowledge.

The author appears to have had an acquaintance with the Edinburgh School for the deaf and dumb, and gives a somewhat particular account of it.

45. REPORTS of the General Institution for the Instruction of Deaf and Dumb Children, at Edgbaston, near Birmingham.

In the autumn of 1812, Dr. De Lys, of Birmingham, gave a public lecture on the instruction of the deaf and dumb, and exhibited at the same time a deaf and dumb child, to whose instruction, he, with his friend Mr. Alexander Blair, had given considerable attention. They had taught the child, a little girl eight years old, enough to show the practicability and advantage of educating children thus unfortunate; and they had the pleasure of seeing accomplished the end for which they had undertaken this benevolent labor. An interest was excited, which led to the establishment of the Birmingham Institution in December of the same year; and in January, 1814, the school was opened, with Mr. Thomas Braidwood, then from Hackney, as instructor; and the building now occupied was obtained in the course of the same year. The number of pupils, that year, was fifteen, and in 1843 had increased to forty-eight.

The institution has been so liberally supported as to afford a small surplus, invested in the funds. The privilege of admitting pupils, to be supported by the Institution, was assigned to

individual subscribers, by lot; every guinea subscribed giving one chance in the lottery; but after 1822 the mode of admission was by a general vote.

The Report for 1825 makes mention of the death of Mr. Braidwood, and of an unsuccessful negotiation with Rev. William C. Woodbridge,—then in England, and previously an able and highly valued instructor in the American Asylum,—to induce him to take charge of the school. The Committee had come to the conclusion that a change in their mode of instruction was desirable. Their views on the subject are expressed in the following extract from the Report for 1826, (pp. 101, 102, 103,) which we cannot do better than insert at length :

“It did appear to your Committee, on a full and impartial consideration of the subject, that the system, upon which the institution had previously been conducted, was, in many respects, materially defective; and that they should be conferring the most important benefits, not only on the pupils more immediately committed to their care, but also on the deaf and dumb generally, throughout the kingdom, by introducing into your Asylum a mode of instruction, similar to that pursued with so much success on the European and American continents. They could not but entertain an opinion, that the science of teaching the deaf and dumb, as hitherto practised in this country, had been embarrassed with much needless difficulty, and that the progress of the pupils in useful knowledge had been greatly retarded, by following the precepts of art rather than attending to the dictates of nature. If it be true, as your Committee believe, that Nature herself has taught the deaf and dumb a language of their own—the language of gesture and expression—if this be the medium of communication, which they spontaneously and universally employ with each other and with those around them—and if this medium can be rendered capable of conveying to their minds sound and correct ideas upon all points, in which it is needful for them to be instructed;—it appears to follow as an undeniable conclusion, that the most effectual and expeditious mode of imparting instruction to them, is to cultivate and improve this their natural language; that this at least should be made the *basis* of instruction, and employed as the means of communicating knowledge to them, before any systematic attempt be made to teach them the artificial combinations of words and sentences. In short, it appears to your Committee, that the same course should be pursued, in the instruction of the deaf and dumb, as in teaching children their mother tongue, who have the organs of hearing and speech complete. They should be taught *things* first, and *words* after-

wards ; they should learn to *think correctly*, before their memories are burdened with the *artificial expressions of thought*. Otherwise, if this process be inverted, not only will the knowledge they acquire, (if knowledge it may be called,) be purely mechanical, but, in the acquisition of it, they will have at once to contend with the double difficulty of learning new ideas, and translating the terms, in which these ideas are conveyed, from a language which they do not know, into one which they do. It is upon this principle, viz. that of improving and methodizing the natural language of signs—that the celebrated Institutions of Paris, Naples, Genoa and Vienna, on the Continent of Europe ; and those of New York, Hartford and Philadelphia, in North America, have been conducted with so much success. And nothing can more satisfactorily evince the superiority of the system, there adopted, over that usually employed in this country, than a comparison of the progress, made by the pupils of the respective systems. For a proof of this, your Committee need only refer to the Reports of the Institutions themselves. They are, however, further confirmed in their opinion, by the representations of individuals, who have paid the closest attention to the subject, have themselves been instructors of the deaf and dumb, and have personally inspected the principal institutions in this and other countries. They might appeal to the assurance of one individual, (Mr. Woodbridge,) who, after six years' experience in the instruction of the deaf and dumb, tells us "that he found himself able to communicate, by the medium of natural signs, any knowledge, which he possessed, on any subject, whether scientific, intellectual, or physical, as easily and as rapidly without the use of words, as he could do in articulate language to persons equally ignorant." They might quote the declaration of another experienced teacher, who says, "I find no difficulty, in the course of eighteen months, in conveying to the mind of an intelligent (deaf and dumb) pupil all the essential doctrines and important facts of the Sacred Scriptures." And if, by the side of such testimonies as these, be placed the results of a careful inquiry into the proficiency made by the deaf and dumb in this country, in intellectual, moral, and religious acquirements, your Committee cannot doubt, that the fullest conviction must be produced, in every unprejudiced mind, that there is room for most essential improvement in the system of our domestic institutions.

Influenced by these considerations, a portion of your Committee, who had been deputed to examine into the actual state of the Asylum, subsequently to the visit of Mr. Woodbridge, referred to in the last Report, after mature deliberation, adopted the following resolutions :

1. That the Sub-committee coincide with Mr. Woodbridge in opinion, that an alteration in the system of instruction hitherto pursued in the institution is highly expedient.

2. That the Sub-committee are of opinion, that the principle of a more extended and definite use of the language of signs, as explained and recommended by Mr. Woodbridge, is worthy of adoption, as the basis of the system of instruction, hereafter to be pursued in the institution.

3. That it be earnestly recommended to the Committee, to take immediate measures, for placing the institution under the direction of a master, whose general attainments and character may qualify him, with the necessary instructions, to undertake the introduction of this system into the school.

The above resolutions received the sanction of the General Committee at its next meeting, &c."

To carry out these views, the Committee appointed for their principal instructor, Mr. Louis Du Puget, a Swiss gentleman, who had been a pupil, and afterwards an assistant of the celebrated Pestalozzi. He entered on his duties, after spending a short time, in order to qualify himself, with Mr. Humphreys of the Dublin Institution; and after the new system was fairly introduced, it gave full satisfaction to the managers of the institution. We have not the Reports between 1838 and 1843, but it appears that at some time between those dates, Mr. Du Puget was succeeded by Mr. Authur Hopper, previously the second Master in the Dublin Institution. Our file embraces but a few of these Reports.

45. ARROWSMITH (JOHN P). *The Art of Instructing the Infant deaf and dumb, &c.* To which is annexed, the Method of educating mutes of a more mature age, practised, &c., by the Abbé de l'Epée. London, 1819.

Our knowledge of this work is derived from a few pages extracted by Dr. Curtis, in his Essay, besides notices of the work by Degérando and others.

Mr. Arrowsmith had a deaf and dumb brother, who, when a child, manifested such a desire to take part with the other children of the family in their school exercises, that the school-dame permitted him to imitate them, as far as he could, and thus gave him some instruction in articulation. His mother and other members of the family also made efforts to instruct him; but his education was afterwards conducted chiefly by his brother, the author of this work,—by methods of his own devising, till he met with the Abbé de l'Epée's book, (the English translation of 1801,) after which he depended chiefly upon

that. This book, he says, had entirely disappeared, so that he was inclined to think,—though with little reason, it seems to us,—that the edition had been suppressed. He produces it again, in the second part of his work, with notes,—though whether the same translation, or a new one of his own, we are not informed.

The design of the author was to recommend the education of the deaf and dumb, either in the family, or in schools for hearing and speaking children, instead of in schools and institutions composed entirely of the deaf and dumb. His idea is, that deaf and dumb children will learn the language of their country, to the best advantage, by being associated with other children, to whom it is vernacular; just as an English child will learn the French language best, in a French family or a school of French children; and from this plan, a benefit would be realized, he thinks, even to the hearing and speaking children themselves.

However plausible this author's reasons may appear to some, on a superficial examination, it will be obvious to all who have any acquaintance with the deaf and dumb as a class, and with the subject of their instruction, that his views, as far as concerns giving an education to the deaf and dumb in schools for other children, are utterly impracticable. The plan was tried in several instances, in Great Britain, in consequence of his suggestions; and in every case proved an utter failure, and was soon relinquished.

In respect to the education of the deaf and dumb at home, in the family, the views of Mr. A. are not so absolutely chimerical; though the instances are few in which they can be carried out with success. We have, however, no hesitation in saying, that parents who are themselves well educated and intelligent, if they have, in the providence of God, any such interesting subjects of parental solicitude entrusted to their care,—commit a most unfortunate mistake, if they rely upon a public institution to do the whole work. They may themselves accomplish far more than they would at first suppose. They may give the child such preparatory and supplementary instruction, as will double the value of the education received at an institution. Nay more, there may occasionally be instances of parents, who

could themselves give to such a child a better education, than can be gained at a public institution, with no instruction at home.

While the author gives to the Asylums which had been established, the credit of having done much good, he blames them in general, meaning undoubtedly those of Great Britain,—for bestowing too much attention upon the teaching of utterance, and attaching to it too much importance; and further, for exaggerating the difficulties of their art, and endeavoring to give it an occult and mysterious character, and to keep the knowledge of it concealed,—and thus, in effect, debarring the blessings of education from multitudes of this unfortunate class, who might otherwise share in them. His statements on this head, as on others, are too loose and unqualified; and his suggestions, though embracing some correct and valuable principles, are as a whole, if we are not mistaken, crude and ill considered. We have no evidence, indeed, in regard to the real amount and value of the attainments made by his brother. It is stated that the young man pursued the profession of an artist.

The book may have done harm, by succeeding, as it did to some extent, at least for a time, in raising a prejudice against the British Asylums. It may also have done good, by contributing, with other things, to direct attention to the French system. Its influence was probably greater than its merits. It went to a second edition in 1823.

A SCHOOL-ROOM EXERCISE.

[The following story was written by one of the pupils of the Asylum, as an ordinary school exercise, without any expectation on the part of the writer, or the teacher, that farther use would be made of it. The incidents were related to the class by natural signs, and were entirely new to them. It is inserted here, to give variety to the pages of the *ANNALS*; and may serve to show the clearness with which ideas can be communicated in the language of signs, and also the facility and accuracy which some of our pupils acquire in the use of written language. The story is given as it was written, without the least correction. It may be proper to add, that the writer, is a lad fourteen years of age, who became deaf at seven and a half, and has been three and a half years under instruction. When he joined the Asylum, he had very little knowledge of language, and still less of articulation. C. S.]

SIR JOHN COCHRANE.

Sir John Cochrane was a Scotch nobleman who lived in the time of Charles II. During this time, the Scots, being dissatisfied with the government of Charles, rebelled; but owing to the smallness of their numbers, they were defeated. The nobility among the rebels were seized and tried. Those who were condemned, were put in prison, to stay there till the King's warrant was received, and then they were to be executed. Sir John was among the number. He was in great distress at the thought of leaving his family, which consisted of his wife, two sons, and a daughter. He was afraid to have them come to see him in Edinburgh, as he thought that they might be suspected and seized. But his daughter, a beautiful and high-spirited young lady, whose accomplishments were equal to her beauty, came unexpectedly to see him in his prison. She visited him several times. One time, after staying with him a while, she told him that she should not be able to visit him for several days. She then left him; went home and disguised herself as an Irish servant girl; mounted her horse and set off to visit her old nurse who lived a two days' journey from Edinburgh. She traveled on by-roads to escape notice; and she looked much like an Irish servant on a borrowed horse, going to see her mother. She stopped only at cottages for rest and refreshment. When she arrived at her nurse's house, she was kindly received by her, for she dearly loved her. Miss Cochrane knew that she could trust in her, and she acquainted her with her plans, into which the old woman readily entered. She lent her a suit of her son's clothes and a brace of pistols. After attiring herself in them, Miss Cochrane bade her old nurse good-bye and rode away. She knew that the King had sent the warrant for her father's death, and it was now on its way to Edinburgh, and her object was to gain possession of it to prevent her father's execution. She also knew that the Post-man always stopped at a small cottage, on the outskirts of the little town of Belford, at about six o'clock in the morning. She rode in the direction of Belford and arrived at the cottage about an hour after the Post-man. She led her horse to the stable herself, as there was no ostler there, and went into the house. She asked the old woman who lived there, for something to eat. The old woman gave her the remains of the Post-man's breakfast. Miss

Cochrane ate but little. When she had finished, she asked for some water. The old woman offered her some beer, which she declined, and offered to pay for water. The old woman, after telling her to make no noise for fear of disturbing the Post-man who was asleep in the room adjoining, and not to touch his pistols which were on the table, went to get some water, which was nearly half a mile off. As soon as she left the room, Miss Cochrane went to the room where the Post-man slept, to get, if possible, the mail bag. But she was disappointed in finding it under the head of the Post-man, a powerful man. As she returned to the room her eye fell on the pistols. She quickly took them up and extracted the charge and placed them on the table again. Just then the old woman came in, and gave her the water, without the slightest suspicion that she had been doing any thing. After drinking off the water, Miss Cochrane paid her well; bade her good-bye; mounted her horse and rode off. To avoid suspicion, she did not ride back the way she came, but rode on for about a mile, and then made a circuit to the place where she knew the Post-man would pass. Pretty soon, he came up with her. They rode on together, and she found him to be a good natured fellow. When they had got half way between Belford and another town, she suddenly drew one of her pistols and demanded the mail bag. At first he thought her joking with him, but she told him that she was in earnest, and had some companions in a wood near by, and if he did not give up the bags, she would shoot him. At this he got enraged and snapped both his pistols at her, but they missed fire and this made him more angry. He then dismounted and tried to seize her horse, but by a sudden manœuver, she not only prevented him, but seized his horse, and rode off. After getting some distance from him, she stopped and told him not to follow her, but to go back to Belford. He thinking that if he followed her he would get hurt, walked back to Belford much mortified and ashamed. Miss Cochrane rode into the wood and cut open the mails. She found her father's and several other death warrants, which she destroyed. She then rode back to her old nurse, leaving the horse and mails standing in the wood. Her old nurse was very glad to see her again, Miss Cochrane gave her back the clothes and pistols which she had. After resuming her servant dress she went home. The Judges wondered why

the King's warrant did not come, and her father wondered why he was not executed. A few days after, a friend of Sir John bribed a Catholic Priest, who had much influence with the King, with 5,000 pounds, to intercede for Sir John. The Priest did so. Pardon was granted and Sir John was restored to his now happy family. Miss Cochrane was afterwards married. When peace between the Scots and English was established, the story of her heroic conduct was made known, and it gained for her the esteem and admiration of all who knew her.

T. J. C.

RECOLLECTIONS OF THE DEAF AND DUMB.

To illustrate the principles of Family and School Discipline.

BY REV. T. H. GALLAUDET.

[The article that follows originally appeared, several years ago, in the *Annals of Education*, but as very few, if any of our readers ever saw it, we have given it a place in our columns, with the consent of the author.—EDITOR.]

An incident, which occurred in the early history of the American Asylum at Hartford, Connecticut, for the education of the deaf and dumb, has left an impression on the memory of the writer, of the efficacy of religious influence upon an *untutored mind*, which is still vivid with the freshness, as it were, of yesterday.

A boy had come to the institution from a considerable distance, of a striking, and, in many respects, very interesting character. He was the son of a widow, living in one of our large seaports. She was in moderate circumstances—and, as it is too often the case with parents who have a deaf and dumb child, had treated him with a degree of indulgence alike excessive and unwise. He had been brought up under little or no constraint, and, by roaming about the city, and especially on the wharves and among the shipping, had acquired habits which made him a singularly fit subject on which to exercise all the skill and patience of those who had the charge of his instruction and government.

He was under ten years of age, but possessed of great mus-

cular power and bodily activity. The tone of his will was equally strong; his temperament quick, ardent and courageous,—it might be said, reckless.

Subordination, in all its forms, he had yet to learn; and to teach this, in any good degree, was no easy task. If any physical coercion, affecting the free use of his locomotive powers, was attempted, or corporeal discipline threatened, he had the habit of uttering a violent and piercing shriek, of no small volume and extent of sound. He had probably found, at home, that doing this was the means of exciting either so much alarm or sympathy, as to arrest the course of parental discipline; and he resorted to the old device for relief on the new emergencies, believing that his success would be equally great.

It was necessary to watch him at all points, and by a proper mixture of firmness and tenderness, to let him see that obedience to rightful and reasonable authority would not be dispensed with.

There was then no chapel in the Asylum, as there is at present, and no religious exercises were held on the Sabbath, during the usual hours of public worship—a custom which has since been introduced and continued, with deep interest, and, it is hoped with great benefit to the pupils.

For the sake of forming a salutary religious habit, and of impressing their minds with some notions of the sacredness of the day, and of the solemnities of public service, as visible to them in the large assembly and devotional aspect of a body of worshippers, the pupils of the Asylum were required to attend at one of the churches in the city. They were distributed in several pews in the gallery, accompanied by the teachers; the males occupying one portion and the females another. And, generally, their deportment was of the most decorous kind—impressed as they appeared to be, with the solemnity of the place and the occasion.

Now and then there were exceptions, of which the boy to whom I have referred was one. It was thought best to have him under my immediate inspection. He was accordingly brought from his usual seat among the boys, and placed in the pew where I sat, and which was occupied by female pupils.

One Sabbath forenoon, he seemed to be more restless than usual, and as full as his animal spirits could make him, of a

half-malicious sportiveness, showing itself in sly, antic motions of his hands and feet, and droll expressions of countenance, so irresistibly ludicrous, that really it was hard to blame the smiles and half-suppressed laughter which ran round the circle of his pew-mates.

After several severe admonitions with my eye and finger, which only answered the purpose of making him more cautious, so as to turn his former fuller expressions of roguery into more concealed, though not less provoking *hints and allusions* of merriment, (as we of speech would say) I directed him to leave his seat, and come and stand near me, before the door of the pew. He obstinately refused. Laying my hand upon his shoulder, to produce compliance, I perceived as he struggled to resist me, that he was preparing for one of his tremendous shrieks, which if uttered at the time, and under the circumstances of the occasion, would have electrified the whole assembly; I knew this from my familiarity with the foreboding movements and expressions of countenance, that always accompanied this practice.

I dreaded such an explosion exceedingly, and saw that there was but one way to prevent it. In an instant, I took his hat and my own, and ordered him to go with me out of the church. The unexpectedness of the command, and the strong and stern air of authority with which I enforced it, to my agreeable surprise, (for I confess that I had fears of not succeeding,) produced immediate obedience.

We went with all possible expedition, to my study in the Asylum, adjoining which was a large closet. There I bade him be seated on a chair, and proceeded to tie his hands behind him with a silk handkerchief, and his feet together, in the same manner. All this was done with so much despatch, and with such an air of determination on my part, that he seemed not to have the time necessary to collect and array his turbulent feelings into a confirmed opposition. Had he done this, there is not much probability that I could have accomplished my object single-handed; for his muscular strength and eel-like lubricity of motion, under the direction of his inflexible obstinacy, when it was once fairly roused to effort, would I think, have proved an over-match for me.

I hoped, by tying him as I did, to make him feel that he was

in my power, and, in addition to this, to produce by the restraint, some more quietness of nerves, and possibly a subdued spirit.

I waited a sufficient time to have the effect follow, which did in a good degree, so far as *bodily* composure was concerned. There was evidently, also, some composure of mind; but whether it was accompanied with any compunctions of conscience and a willingness to yield *the obedience of the heart*, or was only the calm to forebode a new storm, I was at a loss to determine.

I stood before him, and secured his fixed and steady attention. With all the mild yet firm expression of countenance that I could assume, exhibiting, what I really felt, a deep sorrow for his misconduct, and a parental longing of soul to convince him of it, and make him sensible of his guilt, I began to tell him, by signs and gestures, which he perfectly understood, what I conceived his offence to be.

He had been long enough with us, to have learned something of God and of our accountability to him; of the object of the Christian Sabbath; and of the nature and design of public worship. He had behaved improperly at church before, and often been admonished on the subject. He knew why he had been removed to the pew in which I sat, and that he was thus under peculiar obligations to notice my directions and to yield to them.

I set all these things in order before him, clearly, affectionately, and impressively. During the whole of the admonition, he kept his eye on me with a steady, unwavering gaze, while the muscles of his countenance gave no disclosure, as yet, of the internal workings of his soul. He had an eye and a countenance capable of the strongest expression of purpose and emotion. I made a short pause, and asked him what he thought of his conduct in the church. He gave no reply. I repeated the inquiry, again and again; and there he sat, like a little statue, literally *mute*, so that not a breath, or motion of any kind, escaped him.

“Do you think you did *right*, to behave as you did?”

“Yes,” said he,—“yes, yes, yes,”—moving his head affirmatively, with a look that showed his whole soul felt the force of the declaration.

Thinking it barely possible that he might not have understood me, I repeated the inquiry in a different form.

"Was it not *wrong* for you to behave as you did, at church?"

"No, no, no;" was the immediate and prompt reply, with equal emphasis.

"Will you be guilty of such conduct again?"

"Yes, yes, yes,;" with an expression of countenance that indicated the fixed purpose of his soul.

What was to be the issue of this contest I knew not, or what expedient I should resort to, in the hopes of inducing a better state of feeling. I felt it to be a duty to let him see that such conduct could not escape with impunity. I demanded his attention, and he gave it immediately, with the same settled and stern look of composure that he had exhibited before.

"You are a very bad boy, and I must punish you in some way severely. I am thinking seriously of keeping you confined in this room, perhaps for several days, and giving you nothing but bread and water. Do you not think it would be just what you deserve?"

"No, no, no."

"Would you like to be confined so?"

"Yes, yes, yes."

One other resort occurred to me. It is that which is vouchsafed to us in all times of extremity. I fear we do not seek it with any thing of the fidelity or the frequency which we ought.

"Look at me," said I, "I am going to pray for you. You are a poor, wicked boy; and if God does not have mercy on you, and show you that you are a sinner, and lead you to repentance, and help you to do better, I do not know what will become of you. I am afraid you will keep on growing more and more wicked, till your Father in Heaven becomes so much displeased with you, that he will abandon you to your own course in sin. I will beseech him, for Christ's sake, to have mercy on you. Look at me while I pray for you."

He seemed quite disposed to do so; and, standing directly before him, with my eyes closed, and my arms extended upwards, I offered a short prayer in that expressive language of signs and gestures, which, to the deaf and dumb, is fully as significant, for all the purposes of devotion, as speech is to us. I have often thought that it is more so. For it is the language of

feeling, deep and strong, and of picturesque thought. Prayer,—at least a great portion of it,—is conversant with those *spiritual objects*, which can be presented to the mind only by the aid of *sensible* analogies and symbols. To be sincere and fervent, it must flow from *the heart*, and mingle with the contemplating of *such objects* its purest and most hallowed emotions.

The petition offered at this time, I have already stated in substance, in the remarks which I made to the boy when I invited his attention.

I trembled to open my eyes, and ascertain the result; for if he would not be moved now, what could I hope for? Imagine then, my astonishment and delight, to see tears trickling down a softened and subdued face, the expression of which clearly showed that the fountains of feeling within were broken up, and that I might now use a *moral influence* with the prospect of success.

I released him from his bonds. He acknowledged that he had done wrong. I went into a renewed course of admonition, which he received, apparently, with a docile and contrite temper. He promised entire amendment in the particular in which he had offended. He hoped God would forgive him, and enable him to do better in future.

My end was attained; and if my recollection is correct, his conduct, at church, was not *afterwards* deserving of censure.

MISCELLANEOUS.

BY THE EDITOR.

Georgia Asylum for the Deaf and Dumb. In the autumn of 1834, Mr. Lewis Weld, the principal of the American Asylum; accompanied by three of the pupils, paid a visit to South Carolina and Georgia, to lay before the people of that quarter of the country, the duty and the desirability of providing means for the education of their indigent deaf and dumb. An exhibition was first made before the legislature of South Carolina, then in session, and the result was an annual appropriation of *two thousand five hundred dollars*; sufficient to keep *fifteen* persons constantly under instruction in the Asylum. This appropriation has been continued up to the present time, without

interruption. Mr. Weld then proceeded to Georgia, and it so happened that the Legislature of that State was, at this very time, "contemplating some act for the benefit of the deaf and dumb;" indeed, initiatory measures had already been taken. A committee, appointed for the purpose, "had investigated the subject in a careful manner, and in their report had recommended that an appropriation of *three thousand dollars* be made for sending abroad their deaf and dumb for education for the present, and that inquiries be instituted in regard to the practicability of ultimately establishing a Southern Institution in connection with two or more neighboring States." The recommendations of this report were embodied in a legislative act, and the American Asylum was selected as the institution to which the Georgia beneficiaries should be sent.

This was regarded, however, from the first, as a temporary arrangement. "Three years ago" (we quote now from the account lately furnished us by Mr. O. P. Fannin, the Principal of the Georgia Asylum,) "Mr. Campbell, the Commissioner for the deaf and dumb, in his annual report to the Governor, suggested the propriety of so amending the original statute, that the State beneficiaries could be educated within its limits, provided a suitable location could be found. This suggestion, upon the recommendation of the Governor, was adopted by the Legislature, and early in the Spring of 1846, application was made to the Trustees of the Hearn School (at Cave Spring, Floyd County,) to open a department for this class of pupils. The Trustees were favorable to the application. The department was opened on the fifteenth of May of the same year, under the supervision of one of the teachers of that institution," (namely, Mr. Fannin.) "The pupils continued to be taught in this department until the fifteenth of December 1847, when, by an act of the Legislature, an Asylum for the deaf and dumb was located and endowed, and a Board of Commissioners created for its supervisory control. An appropriation adequate to the end contemplated was made at the same time. The Commissioners have selected a site near the village of Cave Spring in Floyd County, where a commodious building is in process of erection. At present the pupils are taught in hired rooms. They are eighteen in number. It is probable that as soon as suitable accommodations are provided, this number will be considerably

increased. The friends of the institution have been gratified at the advancement made by most of the pupils, and they are encouraged to believe that, with the smiles of heaven, much good will be the fruit of their efforts in behalf of the deaf-mutes of Georgia."

To qualify himself for his position as principal of this new institution, Mr. Fannin spent some time at the American Asylum in the Spring of 1846, and also in the Summer of 1848; receiving instruction in the principles and practice of the language of signs. Our best wishes attend him and the other friends of the deaf and dumb in Georgia, in their noble enterprise.

Schools for the Deaf and Dumb in the world. The *Quatrieme Circulaire*, put forth by the Paris Institution in 1836, contains a list of all the schools for the deaf and dumb in the world, so far as ascertained at that time. Since then, several new schools have come into existence, and several have been discontinued, so that the sum total does not probably vary much from what it was in 1836. According to this catalogue, there are, in Europe, *one hundred and thirty-four* schools for this class of persons; public and private, large and small, distributed as follows. Portugal has *one*; Spain, *one*; Italy, *eight*; Switzerland, *six*; Austria, *six*; Prussia, *nineteen*; the rest of Germany, *thirty*; Belgium, *seven*; Holland, *two*; Denmark, *two*; Sweden, *one*; Poland, *one*; Russia, *two*; England, *eight*; Scotland, *six*; Ireland, *two*; France, *thirty-two*. In the United States, (we follow our own knowledge now, and not the *Circulaire* aforesaid,) there are *eleven* schools for the deaf and dumb; viz, the American Asylum, at Hartford, Conn.; the New York Institution at New York city; the Pennsylvania Institution at Philadelphia; the Virginia Institution at Staunton; the North Carolina Institution at Raleigh; the Georgia Asylum at Cave Spring; the Tennessee Institution at Knoxville; The Kentucky Institution at Danville; the Ohio Asylum at Columbus; the Indiana Institution at Indianapolis, and the Illinois Institution at Jacksonville. Asia has one school for the deaf and dumb; (viz. at Calcutta;) or, at least, had in 1836. Whether it is still in existence we cannot say.

France, it will be noticed, has a greater number of schools of this class than any other nation. Many of them, however, contain but few pupils. In our own country, some additional Institutions for the deaf and dumb are needed, or will be in the

course of a few years. The Atlantic States are sufficiently supplied, but at the West and South-west, there is yet much to be done for the education of the deaf-mutes of those parts of the nation.

Dr. Kitto's loss of hearing. John Kitto, D. D., Editor of the Pictorial Bible; of the Bible Cyclopædia; &c, and author of several works of much literary merit, was deprived of his hearing at twelve years of age. In his late book entitled *The Lost Senses*, he gives the following account of the manner in which this calamity befell him.

“On the day in question, my father and another man, attended by myself, were engaged in new slating the roof of a house, the ladder ascending to which was fixed in a small court paved with flag-stones. The access to this court from the street was by a paved passage, through which ran a gutter, whereby waste water was conducted from the yard into the street.

“Three things occupied my mind that day. One was, that the town-crier, who occupied part of the house in which we lived, had been the previous evening prevailed upon to entrust me with a book, for which I had long been worrying him, and with the contents of which I was most eager to become acquainted. I think it was ‘Kirby’s Wonderful Magazine;’ and I now dwell the rather upon this circumstance, as, with other facts of the same kind, it helps to satisfy me that I was already a most voracious reader, and that the calamity which befell me did not create in me the literary appetite, but only threw me more entirely upon the resources which it offered.

“The other circumstance was, that my grandmother had finished, all but the buttons, a new smock-frock, which I had hoped to have assumed that very day, but which was faithfully promised for the morrow. As this was the first time that I should have worn that article of attire, the event was contemplated with something of that interest and solicitude with which the assumption of the *toga virilis* may be supposed to have been contemplated by the Roman youth.

“The last circumstance, and the one, perhaps, which had some effect upon what ensued, was this: In one of the apartments of the house in which we were at work, a young sailor, of whom I had some knowledge, had died after a lingering illness, which had been attended with circumstances which the doctors could not well understand. It was therefore concluded that the body should be opened to ascertain the cause of death. I knew this was to be done, but not the time appointed for the operation. But, on passing from the street into the yard, with a load of slates which I was to take to the house-top, my attention was drawn to a stream of blood, or rather, I supposed,

bloody water, flowing through the gutter by which the passage was traversed. The idea that this was the blood of the dead youth whom I had so lately seen alive, and that the doctors were then at work cutting him up and groping at his inside, made me shudder, and gave what I should now call a shock to my nerves, although I was very innocent of all knowledge about nerves at that time. I cannot but think it was owing to this that I lost much of the presence of mind and collectedness so important to me at that moment; for when I had ascended to the top of the ladder, and was in the critical act of stepping from it on to the roof, I lost my footing, and fell backward, from a height of about thirty-five feet, into the paved court below.

“Of what followed I know nothing; and as this is the record of my own sensations, I can here report nothing but that which I myself know. For one moment, indeed, I awoke from that deathlike state, and then found that my father, attended by a crowd of people, was bearing me homeward in his arms: but I had then no recollection of what had happened, and at once relapsed into a state of unconsciousness.

“In this state I remained for a fortnight, as I afterwards learned. These days were a blank in my life; I could never bring any recollections to bear upon them; and when I awoke one morning to consciousness, it was as from a night of sleep. I saw that it was at least two hours later than my usual time of rising, and marveled that I had been suffered to sleep so late. I attempted to spring up in bed, and was astonished to find that I could not even move. The utter prostration of my strength subdued all curiosity within me. I experienced no pain, but I felt that I was weak; I saw that I was treated as an invalid, and acquiesced in my condition, though some time passed—more time than the reader would imagine, before I could piece together my broken recollections so as to comprehend it.

“I was very slow in learning that my hearing was entirely gone. The unusual stillness of all things was grateful to me in my utter exhaustion; and if, in this half-awakened state, a thought of the matter entered my mind, I ascribed it to the unusual care and success of my friends in preserving silence around me. I saw them talking, indeed, to one another, and thought that, out of regard to my feeble condition, they spoke in whispers, because I heard them not. The truth was revealed to me in consequence of my solicitude about the book which had so much interested me on the day of my fall. It had, it seems, been reclaimed by the good old man who had sent it to me, and who doubtless concluded that I should have no more need of books in this life. He was wrong; for there has been nothing in this life which I have needed more. I asked for this

book with much earnestness, and was answered by signs which I could not comprehend.

“ ‘Why do you not speak?’ I cried; ‘Pray let me have the book.’

“ ‘This seemed to create some confusion; and at length some one, more clever than the rest, hit upon the happy expedient of writing upon a slate, that the book had been reclaimed by the owner, and that I could not in my weak state be allowed to read.

“ ‘But,’ I said in great astonishment, ‘why do you write to me, why not speak? Speak, speak!’

“ ‘Those who stood round the bed exchanged significant looks of concern, and the writer soon displayed upon his slate the awful words—YOU ARE DEAF!’”



TO OUR SUBSCRIBERS.

In the last number of the ANNALS, we requested such of our subscribers as were not intending to renew their subscriptions, to acquaint us with their intention before the issue of the succeeding number. It gives us pleasure to say that *very few* of our patrons have withdrawn from us their support. We wish to make our publication one of permanent value, so that when the series of numbers is completed, they can be bound in volumes, and preserved for reference hereafter. We may be permitted to add, that our terms are, *payment in advance* for each volume.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

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JULIA BRACE.

BY L. H. WOODRUFF.

AMONG the inmates of the American Asylum for the Deaf and Dumb, still lives, in the possession of good health and no little enjoyment, this well known instance of the threefold privation of sight, hearing, and speech.

She is the earliest case of any note in our own country, being now 41 years of age; and having resided in the institution for a period of twenty-seven years, is now, as she has always been, an object of great interest to those who visit it. On Wednesday afternoons, after the exercises of the mutes, in the different school-rooms, have been witnessed, the matron's room is frequently filled with visitors, waiting the appearance of Julia Brace, who, as she has done for many years, begins, immediately on coming in, to examine, through the sense of touch, with great minuteness, the various attire of the ladies, and thus takes her weekly lesson in the prevailing styles of dress, to which she is somewhat studious to conform her own.

If she receives a muff, or any other article, from one of the company, she invariably restores it to its proper owner, nor will she be satisfied to leave it in the possession of another; evincing, in this respect, a most remarkable facility in distinguishing between different persons, though never previously brought into contact with them. But the dexterity that she exhibits in threading her needle, which is done by means of her

fingers and tongue, well nigh as expeditiously as in the usual way by those possessed of sight, is matter of astonishment to those who witness it ; while her skill in sewing, bears no mean comparison with that of others, being such as to enable her to do, easily and well, many kinds of needlework, and with a little aid to make her own dresses.

It is not designed, in this article, to dwell upon those particulars of her history, which are somewhat generally known, and of which a detailed account was appended to the twenty-first Report of the Asylum in 1827 ; but simply to present some facts, respecting her present condition and more recent history, which may interest the readers of the "Annals," and bring down to the present time, the record of her peculiar life.

It is now nearly twelve years, since the account of Julia Brace, above alluded to, was published. Not long afterwards, Dr. Howe brought his favorite pupil, Laura Bridgman, to visit the Asylum ; (or as she expressed it in writing, "to see the deaf and dumb folks ;") and besides the great interest which Laura evinced in the deaf and dumb, an acquaintance was formed between Julia and herself, which, to the former, at least, appeared to be a source of the highest satisfaction. During her brief visit, Julia was much with her, and when seated by her side, the workings of her countenance revealed the intense pleasurable excitement, of which she was the subject. This regard was indeed mutual, and prepared the way for the proposition, on the part of Dr. Howe, that Julia Brace should go to Boston, and receive instruction, by the same method which had been used so successfully with Laura.

When the arrangement was made and communicated to Julia, she was much pleased with the plan ; made the necessary preparations in her wardrobe, removing the various articles from her bureau, and asking if she should give it to the deaf and dumb pupils, seeming not to anticipate her return ; but on being told that she might want it again, she left it in the care of the matron.

One year was given to this experiment, and it was so far successful as to make her acquainted with the raised letters of the blind, and enable her to spell and understand many short single words with a few phrases ; but she seemed to lose, almost

as rapidly as she acquired, these simple elements of language, and her age was so far advanced being (then about thirty-five,) that it seemed to preclude the hope of her ever making much proficiency. A result of the same kind had previously attended an effort, having the same object in view, made upon her admission to the Asylum. Her age, even at that period, as she had attained to eighteen, was not in her favor, and the present facilities for instructing the blind by means of raised letters were not then enjoyed. But notwithstanding the failure of both these attempts to open an avenue of approach to her mind through the medium of literal or verbal language, she has from the first possessed an intelligible language of signs, which has been much enlarged by her residence among the deaf and dumb. In expressing her ideas to others, her signs or gestures are of course addressed to the eye; but in making any communication to her, the method is, to take her hands and make signs with them; or in some other way to make her conscious of the motion or gesture through her sense of feeling.

The year which she spent in Boston, was far from being without value to her. The change of scene, for such it was to her mental vision, opened a new sphere to her thoughts, and by bringing into new activity the workings of an imagination, perhaps the more busy, because unaided by sight, contributed, with the daily instruction she received, to quicken her faculties and develop more fully to herself the consciousness of intellect and feeling. Her intercourse, moreover, with her teachers, and her companions in misfortune, Laura Bridgman and Oliver Caswell, called forth the sympathies and aroused the sensibilities of her heart; the whole having left, as is manifest, a most vivid and agreeable impression on her mind. This is evinced by her frequent allusions to Boston, to her teachers, to Oliver, and especially to Laura, about whom she always inquires, if informed that any one has just come from Boston.

She was happy to return to her old home in the Asylum, and brought with her "the blind child's first lessons;" in which, for a time, she continued to manifest some interest; and even now occasionally spells the names of a few common objects, such as *a cow, a dog, a hat, a cap*; making, also, for them the deaf and dumb signs. She however soon tires of the

exercise, and raises her hand upward, signifying the wish to carry the book back to her room above. Still she attaches a value to it, (as, indeed, to every thing of her own,) and does not wish to have it in the hands of others.

Judging from her capacity in other things, and the success which has attended such efforts in behalf of others; if the attempt had been made at a suitable age and under favorable circumstances, we see no reason to doubt that she might have been taught, to a certain extent, at least, the use of language.

Julia has a mother, and other relatives, residing in a town adjoining Hartford, who sometimes call to see her at the Asylum, and whom she occasionally visits in the vacations, when the pupils go home. A recent visit was made in the Autumn, which was anticipated with no little pleasure; preparation being made, on her part, for the gratification of the children of the family, in the purchase, through others, of sundry little articles suitable for the purpose. After spending the time, which she has previously resolved on, she is not easily induced, on these occasions, to prolong her stay, but insists upon returning to her home in the Asylum; to which she thus exhibits the strongest attachment.

Her affectionate regard for the matron is very great; in many ways manifesting the greatest confidence in her, and generally yielding to her the most implicit obedience. Being tenacious of her own rights, if at any time suspicious of their infringement by others, she promptly appeals to her for their vindication. If wantonly stinted in any delicacy of the table, with the idea that her blindness will prevent her from comparing her portion with that of others, she soon discovers the imposition, and knows where to obtain redress. Nor does this seem to be, on her part, a matter of mere selfishness; for she often evinces a similar concern, that the waiters should fare equally well with the rest, and takes pleasure, after the meal, in carrying to them their full portion.

Her health and consequently her appetite being good, her meals seem to afford her much enjoyment, and she frequently pays a visit to the kitchen, to gratify her curiosity with regard to the coming meal. If she has received the present of any thing suited to gratify the taste, she often lays it aside till

the Sabbath, and when the pupils are assembled in the chapel, she brings it out, that she may quietly enjoy it.

She has always been noted for her industry, and the perseverance and careful attention with which she prosecutes any work that she may have on hand. In the morning, after completing her accustomed task of washing and wiping the spoons, used by the pupils at breakfast, she makes her own bed, assumes a suitable dress for the day, and proceeds to her sewing, which may be, either on her own dresses, or on those of some of the female pupils. On the customary days of ironing, she selects her own articles, and irons them herself, in the best manner. There can be no doubt, that, if she had not been deprived of sight and hearing, she would have been an example of industry and habits of order.

In her appearance, Julia Brace is not prepossessing; her countenance being devoid of that interest which strikes the beholder, in the case of Laura Bridgman; yet she is neat and tidy in her dress, and by no means negligent of her person.

In respect to the actual amount of her knowledge, we will consider a few particulars. Her acquaintance with localities is of course limited to those places where she has been. She moves with ease and certainty about the Asylum, is sometimes taken out to walk by some kindly disposed female pupil, and, occasionally, finds her way, unaided, to some of the neighboring houses. She was, not long since, found at the gate of a house, which had recently come into the possession of one of the teachers, but maintained that it still belonged to its former occupant; when at length convinced to the contrary, she consented to walk in, and evinced much pleasure in discovering what changes had been made, and in examining the furniture of the house. On another occasion, she expressed a desire to visit a family, with whom she was acquainted, more remote from the Asylum; but on being told that the road was muddy, she inquired how deep the mud was, and whether the water ran along the gutters, and wished to know if the cows drank the water. So far as her knowledge extends, her impressions seem to be quite correct with regard to space and distance. She has often been observed to pass through the hall, and proceed some distance to the top of a flight of stairs, turning at

the proper point, and descending without guiding herself in the least by her hands.

She seems to measure with much accuracy the lapse of time, being aided, in this respect, by the regular succession of the various employments of the pupils in the institution. The return of the seasons, the approach of vacation, the customary festal occasions, do not come unexpectedly to her; for either by her own modes of observation, or by inquiry, she keeps herself apprised of them.

Her knowledge of the external world is also considerable. Although she cannot see the springing grass, the swelling buds, and the early flowers of spring, she goes out to feel of them and smell them; and in the same manner, the various productions of the garden, the summer fruits and foliage, and the rich stores which Autumn yields, submit themselves to her delighted inspection.

She is of course aware of the changes in the weather, and sometimes anticipates a fall of rain or snow, by some precaution with respect to herself or others; in the case of snow, inquiring as to its depth, and expressing her solicitude, lest Miss P——, whose parents reside in the city, should not be able to return to the Asylum; and at other times, amusing herself by telling how Mr. W——, one of the teachers, will put on his high top boots, and wade through the snow, from his boarding place in the city to the Asylum.

In regard to her knowledge of persons, she has a general acquaintance with most, if not all the females connected with the institution, taking much interest in the little girls, when they first come among us, and being curious to know under whose instruction they are placed. To some of the girls she evinces a strong attachment, and with few exceptions takes a kindly interest in each. She has always been disposed to shun contact with the male pupils, and is entirely averse to gentlemen, with the exception of the principal, and some of the older teachers, whom she has long known, and from whom she has experienced kindness.

On the last Thanksgiving evening, the customary occasion of innocent festivity with the pupils of the Asylum; when the boys are permitted to visit the sitting room of the girls, and in

the presence of the teachers and their families display their rude attempts at gallantry, by inviting a selected partner to walk around the cheerfully lighted apartments and halls of the building; the matron proposed to Julia, who always participates in the hilarity of the scene, to accept the arm of one or another of the boys; but she most decidedly declined the proposal, readily consenting, however, to promenade with the principal; a privilege which, at such times, she is permitted to enjoy.

We are entirely at a loss with regard to her knowledge of God. That she once had a child's apprehension of him, we know from the fact that she had been taught to pray to him, before the loss of sight and hearing, which occurred at the age of four years and five months, and even continued her simple form of prayer for some time afterwards, with the imperfect speech which she then possessed. She has been known, also, since she came to the institution, to go alone and assume the attitude of devotion, but whether this was prompted by any gleam of religious light, or was merely an imitation of what she had observed among the female pupils, we cannot say. We believe she has not now any habit of this kind. Whether there remain to her even any vague ideas of a supreme Being, to whom she is responsible, it is impossible to determine.

Some years ago, an attempt was made to communicate to her the idea of God, or ascertain if it existed in her mind, in the following manner. "Her attention was called to a great variety of artificial objects, and she was told that Miss C. made this, Mr. S. made that, a man one, a woman another, and so on. The idea of making is familiar, for she makes some things herself. Then a number of natural objects were presented her, such as minerals, fruits, flowers, plants, vegetables; and she was told that neither this friend nor that acquaintance made any of them; that neither men nor women made them. The hope was entertained that her curiosity would be excited, and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful; and though several times repeated, did not result in exciting her mind, fixing her attention, or giving any encouraging indications."

Neither are we able to determine, what are her ideas of death and a future state ; if, indeed, she have any of the latter. When a death has occurred, she sometimes expresses her sorrow, intimates that the body will be covered up in the ground, and says that the individual was good and has gone up ; having some vague idea, perhaps, of the soul in distinction from the body. That she has within herself a conscious spiritual existence, no one can doubt ; and it would not be unreasonable to suppose that she may have some understanding of the same in others.

Of the possession of the moral sense, she affords the most unequivocal indications. One of the clearest proofs of the existence of natural conscience in any mind, is its instinctive disposition to assert its own rights and maintain them. This Julia does, and condemns, in the strongest manner, any violation of them on the part of others, intimating sometimes their desert of severe punishment. She is moreover quite sensible to the approbation or disapprobation of her own conduct, and it is common for the matron to check the occasional irregularities of her temper, by telling her to be good ; the meaning of which she evidently well understands. We argue from these facts that she is a responsible being, and that, like every other rational creature, she has the law of rectitude written on her heart, and feels, according to her understanding of its claims, the obligation to obey it.

It becomes, then, a question of great interest,—what is her moral state ? The little light we can obtain on this point, as in every other instance, without pretending to read the heart, must emanate from her conduct. She has often evinced a passionate, and sometimes a vindictive disposition ; but we believe there has been a gradual amelioration of her character in these respects. Her accustomed impatience of control has also been sensibly mitigated ; so that, as we have stated above, she yields implicitly and readily to the matron, whom she seems to regard as the only person whom she is bound to obey. Whether this change in her conduct, and this modification of her disposition, are to be ascribed to the working of right principle, we should be glad, but are not able to decide.

So far as we know, she is never guilty of theft, falsehood, or

deliberate wickedness of any kind. Her honesty is entirely beyond suspicion, and manifests itself, even in respect to the most trifling articles, which, if they belong to another, she is sure to return, and is equally careful that like restitution be made to her of what is her own. Even a pin, which she has found in her work, must be restored to its owner, and she is equally scrupulous with regard to her own pins. Although very fond of money, she is perfectly trustworthy in respect to that which is owned by others—being allowed, in some instances, to have free access to it, without any fear that she will appropriate any part of it to her own use. A slight incident will illustrate this. The matron recently handed Julia a bill, directing her to carry it up stairs, which she did, and placed it, as was supposed, in one of the matron's drawers. But some curiosity being felt to know what disposition she had made of it, it was ascertained that she had taken the key of a chest in which the money of the girls is kept, opened the chest, and by means of another key opened the matron's box, and there carefully deposited her money.

She has always been noted for a remarkable delicacy with regard, even, to the reception of articles designed to be presented to her, as she will, on no account, consent to retain them, unless fully assured that they are gifts. One instance is recollected, of recent occurrence, in which a lady, whose attire she had been examining, took off a handsome breast-pin and put it into her hand, intending to make her a present of it; but she could not be satisfied, till with her own hands she had restored it to its former place.

We are not aware that she indulges malignant feelings towards any one; but, on the contrary, she shows, in some instances, much kindness to those around her; especially if they are sick, standing by the bedside, and endeavoring to minister to their wants; and in many ways she evinces a kindly interest in others, expressing by signs her concern for their comfort and enjoyment.

Julia always abstains from labor of every kind on the Sabbath, but, we know not from any other motives, than a desire to imitate the example of others, and a willingness to enjoy a day of rest. She dresses herself in her best clothes, and

and spends the day outwardly with great propriety, but unlike Anna Temmermans, of Belgium, she is never present with the pupils, in the chapel, at the hours of religious worship ; perhaps for the reason, that she has no idea of the object of their going there, and can therefore have no religious associations with it.

It is painful to be left in this state of uncertainty, respecting the moral condition of a fellow being ; and much to be regretted, in this view, that the efforts which were made to teach her language, and especially to enlighten her mind with regard to the Creator, were not attended with success. But we doubt not that the great Author of the mind can communicate with her spirit, though she know him not ; and even inspire her with that genuine love of what is right, which, wherever found, is accepted with him. We know that he is ever present in all his works, and more especially in the hearts of his intelligent offspring ; and who shall say what his divine presence may not accomplish in the inward workings of a mind, so much benighted and enthralled, as that, even, of the subject of this sketch.

SCENE FROM THE DRAMA OF "THE ABBE DE L'EPEE."

[In our biographical notice of the Abbe De l'Epee, (Vol. I. No. 2 of the ANNALS,) allusion was made to a deaf and dumb boy, who was found in the streets of Paris ; adopted and educated by the Abbe, and named by him Theodore. This boy was afterward discovered to be the son of a nobleman, and the rightful heir of a large fortune, of which he had been deprived by the villany of a near relative. The Abbe did not, as represented in the following scene, himself accompany Theodore in his search for his birth-place, being prevented by age and infirmity ; but he provided him with proper companions, who persevered in their singular pilgrimage, until the home of the unfortunate and injured youth was found. The play from which the following scene is taken, was very popular in France, and

has been translated into several languages. We copy from an English translation, published in this city in 1818, with a preface by Mr. Clerc.—EDITOR.]

SCENE II.

A square in the city of Toulouse. On one side the palace of Harancour, on the other the house of Franval, bridge, church, &c.

Enter DE L'EPEE and THEODORE.

(Theodore precedes De l'Epee, and advancing in great agitation, expresses by signs that he recollects the spot they are in.)

De l'E. This warm emotion—this sudden change in all his features—convinces me that he recollects this place,—Hadst thou the use of speech!

(Theodore, looking round him, observes a church, and gives signs more expressive of his knowing the place.)

De l'E. It is—it must be so;—and am I then at length arrived at the period of my long and painful search!—

(Theodore now sees the palace of Harancour; he starts—rivets his eyes to it—advances a step or two—points to the statues—utters a shriek—and drops breathless into the arms of De l'Epee.)

De l'E. Ah, my poor wronged boy,—for such I'm sure you are,—that sound goes to my very heart!—He scarcely breathes.—I never saw him so much agitated.—There, there; Come, come.—Why was a voice denied to sensibility so eloquent!

(Theodore makes signs with the utmost rapidity, that he was born in that palace,—that he lived in it when a child—had seen the statues—come through the gate, &c. &c.)

De l'E. Yes;—in that house was he born. Words could not tell it more plainly. The care of heaven still wakes upon the helpless.

(Theodore makes signs of gratitude to De l'Epee, and fervently kisses his hands.—De l'Epee explains that it is not to him, but to Heaven, that he ought to pay his thanks—Theodore instantly drops on his knee, and expresses a prayer for blessings on his benefactor.)

De l'E. *(Bare-headed—bows, and says)* O, thou, who guidest at thy will the thoughts of men,—thou, by whom I was inspired to this great undertaking,—O, power omnipotent!—deign to accept the grateful adoration of thy servant, whom thou hast still protected—and of this speechless orphan to whom thou hast made me a second father!—If I have uprightly discharged my duty,—if all my love and labors for him may

dare to ask a benediction,—vouchsafe to shed its dew on this forlorn one, and let his good be all my great reward!—

(*De l'Epee raises Theodore, and embraces him.*)

We must proceed with caution;—and, first, to learn who is the owner of this house.

(*Theodore is running to knock at the gate—De l'Epee stops him, &c.*)

Enter PIERRE.

Pie. Well—that President is the best natured gentleman,—

De l'E. O, here comes one that may, perhaps, instruct me. (*Signs to Theodore to attend.*) Pray, sir, can you tell me the name of this square?

Pie. (*Aside.*) Strangers, I perceive—It is called St. George's square, sir—(*Looking at Theodore.*)

De l'E. Thank you, sir.—Another word—Do you know this superb mansion?

Pie. (*Observing De l'Epee and Theodore more closely.*) Know it!—I think I ought!—I've lived here these five years.

De l'E. That's fortunate. And you call it—

Pie. (*Aside.*) Plaguy inquisitive!—A few years ago it was called the Palace of Harancour—

De l'E. Of Harancour?

Pie. But at present it belongs to a gentlemen of the name of Darlemont. (*Observing Theodore.*) 'Tis odd—He seems to talk by signs;—Is he dumb?

(*During the above dialogue, Theodore examines the gateway, pillars, arms, &c. of the Palace of Harancour; and explains to De l'Epee, his recollection of the various objects, &c.*)

De l'E. And who is this gentleman of the name of Darlemont?

(*Theodore now turns his face fairly towards Pierre.*)

Pie. How like it is!—Sir?—Who is he?

De l'E. Yes;—I mean, what is his rank, his profession?

Pie. (*Still looking at Theodore.*) Profession! He has no profession, sir;—He's one of the richest men in Toulouse:—(*Looking at Theodore.*)—One might almost swear to it. Your servant, sir;—I'm wanted. (*Aside.*) Very odd, all these questions. (*Looking at Theodore.*) The strongest likeness I ever saw in my life.

[*Exit PIERRE into the palace.*]

De l'E. Ay, my friend;—you little know the motive of my questions. There's not a moment to be lost.—This house, that once belong'd to so distinguished a family,—this Darlemont, the present possessor of it,—every circumstance relating to it,—must be publicly known in Toulouse. I'll instantly away,

—seek out some lodging, and then—But, for fear it should escape me—(*Writes in a note book*)—Harancour,—Darlemont. (Theodore, *as De l'Epee writes, runs to him with eager curiosity.*

—De l'Epee presses him in his arms.)

De l'E. Yes, my poor mute Theodore; if you belong to parents who can feel, no doubt they still lament your loss,—and will with transport hail your return.—If, as I fear, you are the victim of unnatural foul play, grant me, Providence, to unmask and confound it! So men shall have another proof, that every fraud will soon or late be detected, and that no crime escapes eternal justice.

[*Exit DE L'EFEE, leading THEODORE, who looks back at the Palace of Harancour, &c.*]

LIFE AT THE ASYLUM.

BY HENRY B. CAMP.

There are now no less than eleven institutions for the deaf and dumb in the United States, containing about one thousand pupils. These are, to a great extent, isolated institutions. They are not of a character to attract much public notice. Their inmates know little of the world around them, and the world around knows little of them. They have no transactions of business, nor any links of sympathy with the surrounding population. They form so many distinct and secluded communities; their peculiar language and deaf ears and mute tongues, in a great degree, precluding intercourse with others. But there is a class of individuals, who feel a deep interest in these institutions; we refer to *parents* of the deaf and dumb. They have at length made the dreadful discovery, that their beloved children cannot hear or speak. They are now looking into the future. They are anxiously inquiring how this great misfortune, which has befallen their children, can be alleviated. Their minds at once recur to the Asylum. But how can they part from their beloved offspring, and commit them to the care of strangers far away? What treatment will they there receive? Will they be contented and happy? To meet such

inquiries as these, we propose, very briefly, to point out the pupils' condition and their manner of life at the Asylum.

The most eventful and memorable week, perhaps, in the life of a deaf and dumb individual, is that of his departure from home, and arrival at the Asylum. With some apprehensions and sadness, he bids adieu to mother and brothers and sisters, with but a vague idea wherefore and whither he is going. Yet joyful feelings predominate in his mind, for he is accompanied by his father, in whom he can trust, and any change is grateful to a life of monotony like his.

All is new to him, and as he is borne along in the rapid rail-car, over hill and valley, and by successive towns and cities, his mind is filled with emotions of wonder. He learns, to his astonishment, that there are many more *people* than the former circle of his acquaintance, and that the world is not bounded by the hills of his native village.

The *steamboat*, ploughing its way through the waters, is a world of miracles to him, and in the multiplicity of the objects he meets with, in his rapid journey, he becomes almost bewildered and lost; and when he arrives at his place of destination, the climax of his wonder is reached, as he enters the stately Asylum and sees before him two hundred deaf and dumb, like himself.

When, on the morrow, he bids adieu to his father, and is left alone among strangers, it is not surprising if that sad and undefined state of feeling, called home-sickness, should, for a time, take possession of his mind. The image of father and mother and friends far away, is vividly before him, and a few tears and sighs will escape him, notwithstanding his utmost efforts to repress them.

But the reign of his melancholy is of short continuance. He has met with a kind reception from the officers of the Asylum, and now his sympathizing companions gather around, and propose to him a thousand questions about himself and his friends and his journey. He rejoices to find, (perhaps to one in his circumstances, an excusable feeling,) that there are others in the world like himself, and that he can converse with them in his own native language, and thus, the new world in which he

lives, with its changing and novel scenes, soon engrosses his mind.

On the day after his arrival, he enters the spacious chapel, and for the first time in his life, witnesses divine worship in his own impressive language of signs. Who can tell his emotions, as he thus unites with his fellow pupils in prayer to God, of whose existence, even, he was perhaps before ignorant !

He enters the school-room, entirely unconscious of the work he has in prospect. *Why*, all the apparatus before him ; for what purpose that abacus hanging upon the wall,—that frowning row of huge slates around the room, he cannot imagine. He is called to trace upon them the mysterious characters of the alphabet, and to spell them upon his fingers. He is delighted with his new work, but is not discouraged, because he is unaware how complicated and vast is the superstructure of the English language, of the knowledge of which he is now laying the foundation.

Thus passes the first half day of his school-room experience. With an appetite sharpened by this new mental exercise, he goes to the dining room, and partakes of his homely, but substantial and healthful meal. How different the animating scene before him, from the dull and unsocial meals of his own home !

From thence he goes to the play-ground, not to be neglected, as he was by the boys of his native village, but to find himself among equals, capable of joining, and leading, in all their exhilarating sports. A portion of each day is spent in the workshop, where he is taught some useful trade, and where his mechanical genius, if he have any, is called into exercise.

The evening brings the hours devoted to study. Seated at his table, with his lesson before him, he begins, for the first time, to set in motion that wonderful machine within, the human mind, which, up to this time, has lain almost wholly dormant. The sight of a hundred boys before him, all diligently engaged in mastering their evening task, inspires him with ambition. Undisturbed by the busy hum around him, (an advantage enjoyed by mutes,) he is almost of necessity made a student. He *must* fall in with the current, and study from mere sympathy, if other motives fail.

Thus passes each successive day in pleasant alternations of study, work, and play. His mind begins to expand. His knowledge increases, and his moral feelings are cultivated. He is conscious of new and noble powers within, and he begins to feel that he belongs to the human race, and that he can, if he will, make himself a man, and one worthy of his species.

Thus employed, the term glides rapidly by, and vacation arrives. If he returns to visit home and friends, of course his time is pleasantly occupied. If he remains in the institution, as about one half perhaps do, there are not wanting sources of enjoyment, fully to occupy the six weeks of vacation.

If young, he is placed under the care of an older pupil, and permitted to visit the city, or to roam over the neighboring groves and fields, and gather the fruits of the season ; or with some chosen companions, he takes a pedestrian tour ; or vehicles are engaged to convey them all to visit some place of interest, where they partake of a bountiful dinner, and spend the day in healthful exercise and recreation.

Sometimes, during the summer term, a steamboat is chartered, and all the pupils enjoy a pleasant sail, to some neighboring city, thus affording them an opportunity to see the world, and furnishing them with a theme for composition, and letter writing for a long time to come.

The *anniversaries* are all duly noticed by the deaf and dumb. On the *Fourth of July* a *pic-nic* is their more usual way of manifesting their patriotism. A procession is formed, they march to some pleasant grove in the vicinity, and several speeches in the language of signs, are made, both by instructors and pupils. One selects for his topic, "Our republican government and free institutions." Another expatiates upon the subject of temperance, or some other topic, not inappropriate to the day and the occasion, after which they partake of the good cheer provided for them, and return quietly to the institution, not less sincere *patriots* than others, because they have not burnt large quantities of gunpowder, or suffered in life and limb from explosions and other accidents.

But the season of *Thanksgiving* is probably the favorite anniversary of the deaf and dumb. In the forenoon of that day, they assemble in the chapel, where religious exercises are held,

as in all our churches. At a little later hour than usual, they sit down to tables groaning under the weight of a plentiful entertainment, and ample justice is done to the good cheer provided. In the evening, at the appointed hour, the boys, dressed in their holiday attire, proceed to the parlor, around which the young ladies are arranged to receive them. After the formality of introduction is over, partners are selected, and they promenade the spacious halls of the building. In due time rings are formed, and various plays are introduced. Thus the evening passes in social intercourse, and the occasion is long remembered by them, as one of peculiar enjoyment. On the succeeding evening there is an exhibition of tableaux, in the preparation of which, they have been sometime previous engaged during their leisure hours.

Another source of amusement to the deaf and dumb, is *sight-seeing*, of which, in a city like this, there is ordinarily no lack. No long interval is likely to occur, without the arrival of a menagerie, diorama, statuary, painting, or other exhibition, and the proprietors often extend a free invitation to the mutes, from motives of benevolence to the unfortunate. These exhibitions not only afford gratification and amusement, they tend to elevate and refine the mind, and the time thus occasionally spent in their inspection, is doubtless as profitably spent, as it would be in the school-room.

During the winter term, a course of lectures is given to the pupils by the instructors on Friday evening of each week. Philosophy, history, biography, and other topics fitted to instruct and amuse, are selected, and occasionally philosophical experiments are made in their presence.

Such are some of the privileges enjoyed at our institutions for the deaf and dumb. It is not denied that some evil is connected with the good. In such a collection of pupils, from every part of the country, there must of course be almost every variety of character. But the good predominates. There is a pervading healthful tone of moral sentiment.

In view of all these privileges, what parent of a deaf and dumb child, can hesitate to send him to one of our institutions? Who would condemn him to darkness and unhappiness, when light and enjoyment are thus proffered to his acceptance? No won-

der our pupils become greatly attached to the place of their mental and moral renovation. No wonder, after a residence here of five or six years, they should leave, with the deepest regret, their "alma mater," and ever cherish for her the highest affection and respect.



THE POETRY OF THE DEAF AND DUMB.

[We have given, in former numbers of the ANNALS, a few specimens of the poetry of deaf-mutes. Mr. Burnet, the deaf and dumb gentleman, whose beautiful lines entitled "My home, farewell," appeared in our last number, has sent us the verses below, written by James Nack, who, as our readers are aware, is also deaf. Mr. Burnet prefaces the contributed lines thus. "As you have given specimens of rhymes by two deaf-mutes, (semi-mutes, though not *semi-sourd*,) suppose you add specimens of one or two others, who, like those two, are profoundly deaf, but like them, also, learned to read before their misfortune. I inclose a specimen of James Nack's poetry. You will find specimens of Dr. Kitto's versification in his work on deafness.

"There have been other similar instances in Europe. I have read in some English Report, (I forget of what institution,) that a deaf and dumb gentleman had published a volume of poetry. This must have been at least twenty or twenty-five years ago. I have also seen in a catalogue 'The Silent Harp and other poems.' I forget the name of the authoress; it may, or may not have been Charlotte Elizabeth.

"I need not tell you about Pelissier and another deaf rhymers in France. But perhaps you don't know that Kruse (of Schleswig) says, in his work, 'Der Taub Stumme' &c., that he had himself published some pieces of poetry in a German newspaper. There was a time when I supposed myself the only deaf writer of rhymes in the world. By the way, it is several years since I have written verse at all." Thus far Mr. Burnet. The lines that follow are taken from the "Bell Song,"

(imitated from Schiller,) originally published in the New York Mirror, and republished in the volume mentioned on page 180 of the first volume of the Annals.—EDITOR.]

“Years speed like wind; for scenes of strife
Proud youth from girlhood fiercely sunders;
Plunges amid the storms of life,
And wanders through the world of wonders;
A stranger to his father's home
Returning, lo! in youthful splendor,
All glorious as an angel come
From heaven, with bashful look and tender,
And blushing like the orient skies,
The maiden stands before his eyes,

His heart is seized with nameless yearning,
He turns aside, alone he strays,
His eyes with sudden tears are burning,
Again he turns to seek her gaze,
And blushing her pathway traces
Until her greeting makes him blest,
He seeks the fairest flower, and places
Its beauty in her fairer breast.

Young love! what longing hopes unfoldeth
Thy golden time! what joys of price!
The eye an open heaven beholdeth,
And swells the heart in Paradise.
Young love! ah! couldst thou ever nourish
The golden dream! forever flourish!

Let him, enthralled by passion strong,
Approve, before the lasting union,
If heart with heart is in communion,
The dream is short; repentance long.

Ring out! ring out! for triumph blesses
The youth who by the altar stands,
And lovely in the young bride's tresses
The nuptial wreath entwines its bands.
Alas! that life's enraptured fire
Should with the May of life decay,
The fairy dreams of young desire
With veil and girdle rent away.
Flits passion's hour,
Yet love remaineth,
A ripening flower
Which truth sustains.

JEAN MASSIEU.

BY LAURENT CLERC.

Jean, or rather John Massieu, deaf and dumb from birth,—a name well known throughout Europe, although it is possible but very few may be familiar with the character and history of the man—was born, in 1772, at Semens, a very small village situated at some leagues south of Bordeaux. His parents were poor, but honest; the occupation of his father being that of a vine-dresser. They had the misfortune of having in their family as many as six deaf and dumb children; three boys and three daughters. Massieu was the second, if not the youngest of the brothers. At the age of thirteen, he was admitted into the deaf and dumb school kept at Bordeaux by the Abbe Sicard, who had long before established it, after having received lessons from the Abbe De L'Epée, and before succeeding that immortal benefactor of humanity at Paris.

In 1790 or 1791, the Abbe Sicard left Bordeaux, being called to Paris to occupy the place of the Abbe De L'Epée, who had died the preceding year at the age of seventy-seven. Of course, Massieu accompanied his master thither. He was then about eighteen, and two or three years afterwards, was appointed one of the tutors in the Paris Institution. He was twenty-five years old in 1797, at which time, myself, Laurent Clerc, eleven years old, was brought to Paris by my uncle Laurent Clerc of grateful remembrance. Massieu was, therefore, my first teacher, and I had good opportunity of knowing him thoroughly. He had not only intelligence but genius; yet there was a striking contrast between some traits of his character and his intellectual faculties; for, cultivated as his mind was, he had during his whole life the carelessness and thoughtlessness of a child. I often saw him hesitate whether he should do the least action or not, for fear of displeasing even the youngest of his pupils. He consulted them on the most important, as well as on the most trifling matters; nor was it seldom that he came to communicate to his colleagues his child-like fancies or apprehensions or uneasiness. He had an

extreme fondness for watches, books and other small articles : and when the fancy took hold of him, he was seen to wear two, three, and even four watches. Sometimes he bought books in all the quarters of Paris, and when possessing these objects so much wished for, he always carried them about him in his pockets, or in his hands. He looked at them without cessation ; he showed them to everybody. By little and little this habit grew weaker, and in a few weeks it passed away, to give place to another gratification. Sometimes he bought at auction dress-coats, embroidered waistcoats, silk short pantaloons, silk stockings and buckled shoes, after the fashion of Louis XIV, Louis XV, and Louis XVI, and on certain occasions came dressed in them into his school-room to the great amusement of some, and to excite the ridicule of others. His common dress in the school was a loose grey riding-coat, descending as low as the ankles, furnished with two large deep pockets which he filled with the crayons with which the pupils wrote on the black-boards, and when school was done, he scarcely ever failed to collect them and to replace them in his pockets, and he carried them constantly about him, except when he had to go out of the institution. Thus passed the days of his youth between the performance of his duties as a teacher and the gratification of these different tastes which were his predominant passions. He never could subject himself to the usages of the world. It was not for want of having frequented the best society. He had for more than twenty years seen all who were most distinguished in France ; had been introduced to the most august personages, sovereigns and princes ; to ladies the most renowned for their grace and intelligence ; to the greatest men in science and the arts, and yet he did not much improve. His manners were simple. A great vivacity, mixed with a slight roughness of manners added another feature to his character, without being a fault. His bright imagination shone with advantage in his answers, sometimes incorrect indeed, because he did not slavishly observe the rules, often arbitrary ones, of the French language ; but they were always in conformity with sound logic and general grammar. When it happened that he did not know a word, he invented one by following, with the most scrupulous

fidelity, the principles of analogy. Those slight errors, in the eyes of a cold purist, who is not much better than our poor Massieu, since he himself neglects, too, the capricious usages of society, are well made up by the originality of his thoughts, the coloring of his fancies, the justness of his comparisons, and the brilliancy of his metaphors, wholly oriental. Those who read him, thought they were reading some passages of the Prophets. What is most to be admired is, that Massieu wrote his thoughts with great rapidity. His answers were in the form of short discourses, in which he knew how to mix, with art, the description with the definition, without the smallest hesitation; so that it was easy to see that he was always ready to answer. So did Mr. Sicard say on this subject, in using a simple, but just and expressive comparison, that in order to put a question to Massieu, it was enough to strike the stone with a steel, and immediately the spark would issue. His answers then seemed to flow spontaneously.

I remember many anecdotes about Massieu; I have time to mention but two or three, and if I mention them here, it is less to detract from his merits than to show that his oddities did not injure his intellectual faculties. Besides, they are so well known everywhere, that when they were repeated to him at a more advanced-age, far from feeling offended, he heartily joined with others in laughing at them.

One day he had a complaint to make against a man who had attempted to rob him of his pocket-book. He repaired to one of the Paris police-offices, and demanded a sheet of paper and wrote as follows:

“Mr. Judge, I am deaf and dumb. I was looking at something in a broad street with other deaf and dumb persons. This man saw me. He noticed a small pocket-book in the pocket of my coat. He slyly approached me. He was drawing out the pocket-book when my hip warned me. I turned myself briskly towards this man, who being afraid, threw the pocket-book between the legs of another man, who picked it up and returned it to me. I seized the thief by his jacket, I held him fast; he became pale and trembling. I beckoned to a police-officer to come. I showed the pocket-book to the officer and expressed to him by signs that that man had stolen

my pocket-book. The officer brought the thief hither. I have followed him. I demand justice. I swear before God that he stole this pocket-book from me. He, I dare say, will not deny the fact.

I beg you, Mr. Judge, not to order him to be beheaded ; he has not killed any one, but let him be reprimanded and I will be satisfied."

The thief was convicted and sentenced to imprisonment for three months in the jail of Bicetre.

Other incidents are not less amusing. By an urgent invitation, Massieu went to pass one of his autumn vacations in Ostend, a sea town of Belgium, with Mr. Lauwers, father of a deaf and dumb young man, and while there Mr. L. made him a present of a pair of boots. As Massieu had never worn any in his life, he was so much delighted with them, that he put them on with eagerness, got up on a table which was standing before a looking glass, and admired his fine boots for half an hour, to the great amusement of all around him and to the great scandal of his poor deaf and dumb pupil, who felt quite disgusted with his conduct, but Massieu did not mind him, and thanked the father as well as he could for his pretty present. He ever afterwards wore both boots and shoes.

Sometime after the entrance of the Allied Powers into Paris, two or three English gentlemen came to visit the Institution for the deaf and dumb. One of them, much gratified with the performances of Massieu, invited him to come and breakfast with him the next morning. Massieu, who seldom refused an invitation, was punctual to the appointment, and anticipated an excellent breakfast *à la fourchette* ; for he liked nothing else but boiled ham or roasted fowls, veal or mutton cotelets, together with a glass of wine, then a cup of mocha coffee, and a small glass of liquor. The English gentleman took him to one of those splendid *cafés* which are still very numerous at the Royal Palace, and ordered hot coffee and milk, buttered toast and eggs, on which Englishmen, in general, like to breakfast, and our ingenious Englishman imagined that what he had just ordered would be very acceptable to Massieu, and even that it would be something that Massieu had never tasted, as he supposed that we poor Frenchmen generally breakfasted on barren

bread and pure water ; but what was his astonishment when he saw Massieu, politely refuse every article he offered him ! Taking his pencil, for he could write French very well, he wrote and asked, "What is the matter with you, Monsieur Massieu ? Why will you eat nothing ?" Massieu answered that he loved neither coffee nor eggs, and that this kind of food did not suit him at all. "What would you have then, Monsieur Massieu ?" "Nothing but ham and wine," answered Massieu. On the spot, the gentlemen called the waiter and requested him to fetch the articles. Accordingly two large slices of ham on a plate and a bottle of claret wine were brought and set on the table, and Massieu consumed both slices and emptied the whole bottle without even offering one least bit to the gentleman ; his notion being that the ham was for himself and the coffee for the gentleman. The gentleman was quite shocked with this singular conduct on the part of Massieu, but said nothing, and they parted as if nothing had occurred. The next day, however, he called on Mr. Sicard and mentioned the circumstances to him, and said that Massieu was not the man he had fancied and heard spoken of so much. Mr. Sicard apologized for Massieu as well as he could, and said that what had happened was but one of the several natural peculiarities of his pupil, which he could not cure, though he had succeeded in making him a man of learning. Massieu knew that his English friend had spoken to his master, but he did not care ; on the contrary, he thought there had been nothing improper in what he had done, for, having been invited, he had the right to ask for, at a public eating-house, what he liked best, and his motto has ever since been—"Let the Englishman have his coffee, and let me have my ham."

In 1822, the Abbe Sicard died, aged eighty years, and some months afterwards Massieu left the Paris institution, after thirty-two years of labor. I do not know why ; perhaps it was either on account of his sorrow at the death of his illustrious master, or on account of his being dissatisfied with the changes which took place. He returned to Bordeaux and staid with some friends ; his parents and some of his brothers and sisters had deceased long before. In a year, the leader of a small school for the deaf and dumb, located at Rhodéz, Department

de l'Aveyron, in the South of France, solicited his assistance, and Massieu went there. He was then fifty-one years old. Soon after his arrival, he was struck with the beauty and loveliness of a young lady of eighteen, who could hear and speak, and who was employed in the establishment, and it was not long before he married her. They had one son when they removed from Rhodéz to Lille, a large city this side the boundaries of France and Belgium, where with the assistance and contribution of several benevolent citizens, they established a school for the deaf and dumb, of which Massieu was the Principal and his wife the matron. They had about thirty pupils when I visited them in 1836. They had lost their son, but had another child, a daughter, whom Mrs. Massieu was nursing at the time of my visit. I can scarcely describe the joy Massieu and myself experienced at seeing each other again after so long a separation. I found Massieu to be a man quite different from what I had known him to be. He was rather old, but polite, social, sensible, and much respected, and as happy as could be. No doubt that he was indebted to his kind wife for his entire alteration. When the moment arrived for me to take leave of him, to return to the United States, with tears in his eyes, he clasped me in his arms, and said: "It is long since we were together. It is long since we separated, and I fear it will be long before we meet again. May God bless you! May He prosper you wherever you are, and send you back on your voyage with a calm sea and a swelling sail! Adieu, adieu, my dear Clerc. Remember me to our kind friend Mr. Gallaudet." Finally, as time pressed, we parted, both much affected, and I particularly, on many accounts; for I can never forget that he was my first teacher and constant and faithful friend. He died in August, 1846, at seventy-five years of age, on the very month I last embarked for France! I did not see his widow, but heard with pleasure that herself and daughter were still in Lille and well; keeping a milliner's store, and in tolerably good circumstances.

[TO BE CONTINUED.]

REMINISCENCES OF DEAF-MUTE INSTRUCTION.

BY REV. T. H. GALLAUDET.

While engaged in the instruction of the deaf and dumb, there was a pupil in the class which I was teaching, an interesting lad of fine talents and an ingenuous disposition, who, I noticed, seemed to have a peculiar tact in gathering, from the expressions of my countenance, the workings of my mind. This led me to make some experiments, to see to what extent I could communicate ideas to him, without the use of words spelt on the fingers, or of any signs or gestures made by the arms and hands, but simply by expressions of the countenance, motions of the head, and attitudes of the body. In doing this, my principal reliance was on the endeavor to make my face the exponent of my thoughts and feelings. The motions of the head, and the attitudes of the body, were the lights and shades of the picture.

He was quite as much interested in these experiments as myself; while constant progress was made, both by teacher and pupil, in this novel mode of communication. Our success, I was well aware, depended very much on the acute and close attention of the lad; on his power of quick perception; and especially on the ingenuity which he exercised in putting together, in their proper place and form, the outlines of thought which I gave him, in discovering the law of association which directed my mind, and in supplying those small connecting links of the leading ideas, which I often found it difficult to furnish. In not a few cases, it was something like my giving him a charade, or a riddle, (more clearly and fully expressed, however, than such puzzles usually are,) which he was to solve. His frequent and accurate solution of them was surprising.

He had a finely developed head and person; a clear, quick, and luminous eye; and a countenance, which, fresh with the ruddy bloom of youth, spontaneously and faithfully corresponded, in the ready play of its flexible features, to the move-

ments of his mind and heart. I scarcely failed to know, in an instant, from his very look, whether or not he had caught my meaning in the progressive stages of the process. If he had, I went on unhesitatingly. If he had not, I went back a little, endeavoring to clear away the mist, till I found that it was dissipated, and that we were both ready to proceed.

Some illustrations of what we attempted to do in this way, may, perhaps, be interesting to the reader.

One day, our distinguished and lamented historical painter, Col. John Trumbull, was in my school-room during the hours of instruction, and, on my alluding to the tact which the pupil referred to had of reading my face, he expressed a wish to see it tried. I requested him to select any event in Greek, Roman, English, or American history, of a scenic character, which would make a striking picture on canvas, and said I would endeavor to communicate it to the lad. "Tell him," said he, "that Brutus, (Lucius Junius,) condemned his two sons to death, for resisting his authority and violating his orders."

I folded my arms in front of me, and kept them in that position, to preclude the possibility of making any signs or gestures, or of spelling any words on my fingers, and proceeded, as best I could, by the expressions of my countenance, and a few motions of the head and attitudes of the body, to convey the picture in my own mind to the mind of my pupil.

It ought to be stated, that he was already acquainted with the fact, being familiar with the leading events in Roman history. But when I began, he knew not from what portion of history, sacred or profane, ancient or modern, the fact was selected. From this wide range, my delineation on the one hand, and his ingenuity on the other, had to bring it within the division of Roman history, and, still more minutely, to the particular individual and transaction designated by Col. Trumbull. In carrying on the process, I made no use whatever of any arbitrary, conventional look, motion, or attitude, before settled between us, by which to let him understand what I wished to communicate, with the exception of a single one, if, indeed, it ought to be considered such.

The usual sign, at that time, among the teachers and pupils,

for a Roman, was portraying an aquiline nose by placing the fore-finger, crook'd, in front of the nose. As I was prevented from using my finger in this way, and having considerable command over the muscles of my face, I endeavored to give my nose as much of the aquiline form as possible, and succeeded well enough for my purpose.

Every thing else that I looked and did was the pure, natural language by which my mind spontaneously endeavored to convey its thoughts and feelings to his mind by the varied expressions of the countenance, some motions of the head, and attitudes of the body.

It would be difficult to furnish the reader anything like a complete analysis of the process which I pursued in making the communication. To be understood, it ought to be witnessed, and accompanied with the requisite explanations. The outlines of the process, however, I can give. They were the following :

A stretching and stretching gaze eastward, with an undulating motion of the head, as if looking across and beyond the Atlantic ocean, to denote that the event happened, not on the western, but the eastern continent. This was making a little progress, as it took the subject out of the range of American history.

A turning of the eyes upward and backward, with frequently repeated motions of the head backward, as if looking a great way back in past time, to denote that the event was one of quite ancient date.

The aquiline shape of the nose, already referred to, indicating that *a Roman* was the person concerned. It was, of course, an old Roman.

Portraying, as well as I could, by my countenance, attitude, and manner, an individual high in authority, and commanding others, as if he expected to be obeyed.

Looking and acting as if I were giving out a specific order to many persons, and threatening punishment on those who should resist my authority—even the punishment of death.

Here was a pause in the progress of events, which I denoted by sleeping as it were during the night and awaking in the

morning, and doing this several times, to signify that several days had elapsed.

Looking with deep interest and surprise, as if at a single person brought and standing before me, with an expression of countenance indicating that he had violated the order which I had given, and that I knew it. Then looking in the same way at another person near him as also guilty. *Two* offending persons were thus denoted.

Exhibiting serious deliberation—then hesitation, accompanied with strong conflicting emotions, producing perturbation, as if I knew not how to feel, or what to do.

Looking first at one of the persons before me, and then at the other, and then at both together, *as a father would look*, indicating his distressful parental feelings under such affecting circumstances.

Composing my feelings, showing that a change was coming over me, and exhibiting towards the imaginary persons before me, the decided look of the inflexible commander who was determined and ready to order them away to execution. Looking and acting as if the tender and forgiving feelings of *the father* had again got the ascendancy, and as if I were about to relent and pardon them.

These alternating states of mind I portrayed several times, to make my representation the more graphic and impressive.

At length the father yields, and the stern principle of justice, as expressed in my countenance and manner, prevails. My look and action denote the passing of the sentence of death on the offenders, and the ordering them away to execution.

Before I had quite completed the process, I perceived, from the expression of his countenance, and a little of impatience in his manner, that the pupil felt satisfied that he was fully in possession of the fact which I was endeavoring to communicate. But for the sake of greater certainty, I detained his attention till I had nothing more to portray. He quickly turned round to his slate, and wrote a correct and complete account of this story of Brutus and his two sons.

Other instances of the same kind, attended with equal success, were, Noah's building the ark, and saving himself and family in it from the deluge: Abraham's preparing to offer up

his son Isaac in sacrifice, and the interposition of the angel in his behalf: the passage of the Israelites through the red sea, and the destruction of Pharaoh and his host, with similar scenes of a picture-like character furnished in Sacred History.

Washington's passing over the bridge at Trenton under a triumphal arch, between two rows of young females clad in white, who strewed flowers before him, afforded a subject, also, I recollect, at the house of Chief Justice Mellen, in Portland, Maine, which my pupil was quick to receive, and to describe in written language.

At the same time, when before the Legislature of the State of Maine, conducting an exhibition of deaf-mute instruction and its results, I endeavored by the process already described, to convey to the mind of my pupil a fact with which, I think, he had not before been acquainted, that I had seen the coach in which Napoleon fled from the battle of Waterloo, and had sat in the very seat which he then occupied. I succeeded.

On one occasion a Governor and Ex-Governor of the State of Connecticut, were in my school-room. After some experiments of the mode of communication, already described, between myself and my pupil, the Governor pleasantly asked me if I thought I could tell the lad, in the same way, that the Ex-Governor was an old bachelor. "With great ease," I replied, and it was soon done, the lad writing to that effect on his slate.

"Now," says the Ex-Governor, "tell him that the Governor is a married man, and has two children." This, also, was readily accomplished. The process in each case was very simple. In the first I had only to look at an imaginary being standing by my side, with the expression of interested conjugal affection,—then at the Ex-Governor with motions of the head denoting negation, accompanied with an expression of countenance manifesting the pity I felt for him in his lonely condition.

In the case of the Governor, after a similar expression of conjugal affection, I looked at him with motions of the head expressing affirmation, and, then, putting myself, as it were in his place, I directed my gaze, as if towards a little being before me, regarding it with a vivid, delighted look of paternal love. I looked, in the same way, at another imaginary child near the

first one, and then resumed my usual air and manner. This was sufficient to secure the desired result.

There was another use which I found it practicable to make of the mere expressions of the countenance, in conveying not only ideas but *words* to the mind of my pupil.

On our journey to Maine, we sat, one day, directly facing each other in the stage-coach. I proposed to him that we should invent an alphabet of expressions of the countenance, and see if we could not, in a short time, become so familiar with it, as to make it subservient to the spelling of words quite as surely and quickly as could be done by the finger alphabet. We began, and settled it as follows :

The simple expression of awe, was to denote the letter *a* ; of boldness, *b* ; of curiosity, *c* ; of despair, *d* ; of eagerness, *e* ; of fear, *f* ; of gladness, *g* ; and so on. We made various trials of this new alphabet of the looks, and found it succeed. It is easy to see, that if I expressed by my countenance distinctly, and with slight intervals between the expressions, the emotions of despair, eagerness, awe, and fear, the letters *d*, *e*, *a*, and *f*, would be denoted, and, of course, the word *deaf*, communicated. And so might any other word, by forming the proper expressions. Simple as this process is, it would still appear very surprising to a person ignorant of it, after being requested to furnish any word, no matter how difficult or abstruse its meaning, to see it immediately *looked* by the teacher into the mind of the pupil, and the latter writing it down correctly on his slate.

These, and other experiments of a similar kind, made by a teacher of the deaf and dumb and his pupils, may, perhaps, seem to be matters of mere amusement, and not of any practical use.

But amusement has its uses in all schools, and especially if the teacher can, at suitable times, take part in them with his pupils. Besides, in the processes of conveying the thoughts and feelings of one mind to another, which I have been describing, no small share of fixed and clear attention ; of the power of quick perception, analysis, inference, and combination ; and of ingenuity and skill on the part of the pupil, and, on that of the teacher, of accurate and vivid conception ; of

true and deep feeling ; of faithful and spirited delineation ; and, I may add, of naturalness and grace in his portraitures, is, or ought to be, called into exercise. He thus, also, has additional opportunities of studying the minds of his pupils, and they, of becoming better acquainted with his own, and the development of it through his countenance, air, and manner. All this is of great practical utility, even if obtained in the way of amusement ; perhaps, even the more so on that account.

The truth is, the cultivation and constant use of the expressions of the countenance as the natural and intelligible exponents of the workings of the mind and heart, are often too much neglected by the instructors of the deaf and dumb. Let them adopt what other modes they may of teaching the meaning of words, of conveying ideas, and of communicating useful knowledge to their pupils, there are defects and deficiencies in these modes, especially when the subject is one of an elevated or obscure kind, and of an intellectual, moral, or religious import, which can only be remedied and supplied by the language of *the human face divine*, for which the Author of our being has made such ample provision in the elaborate and wonderful machinery of nerves and muscles adapted to physiognomic expression.

The same language of expression ought to be employed to a vastly greater extent than it is, by those who teach children and youth that are in possession of all their faculties, and especially for the purpose of acquiring and exercising *a salutary influence* over them. The heart which is full of energetic rectitude and goodness, mingled with love and self-denying benevolence, has a wonderful ascendancy over the hearts of others, when it beams forth clearly and benignantly through the eye and the whole countenance. Let this become a habit, and the moral power accompanying it is incalculable. Fathers and mothers should ponder this truth, and come practically under its influence in the nurture of their children.

COURSE OF INSTRUCTION.

BY W. W. TURNER.

The question, what is the best method of teaching deaf-mutes, is one of very great importance, and yet one difficult to answer. It is important, inasmuch as the teacher has his pupils under his instruction but a short time comparatively, and in that time, he must teach them every thing which it is desirable for them to know, without the opportunity of correcting his mistakes, if he have set out in a wrong direction, or have failed to adopt the best system of instruction. It is a difficult question to answer, because experience alone can qualify a person to decide whether this or that system is preferable, and few if any practical teachers of deaf-mutes, have been conversant with more than one mode of teaching. We may, it is true, form a pretty accurate estimate of the value of a particular system or course of instruction, by its results; but even here, there is room for mistake, and danger of erroneous conclusions: for a pupil under the best system, and in the hands of the most skillful teacher, may be so much inferior in intellect to another, not so highly favored in those respects, that his progress in a given time, shall be far less; and were this rule of judging to be strictly adopted, the better system might be made to give place to the worse. The same error might be fallen into, in case there existed a similar disparity in the teachers under the different systems: for it is obvious that the teacher of tact and skill may, by labor and perseverance, accomplish much more under an inferior system, than another under a better system, who should be destitute of the proper qualifications. Still, after suitable allowances are made, results may and must be regarded as the most conclusive evidence in favor of any system.

The writer of this article, after having been engaged twenty eight years in the business of teaching deaf-mutes, still feels incompetent to decide a question of so much importance and difficulty; and aims at nothing more in this article, than to

present such views and suggestions, the result of his own experience, as may assist others in coming to a right decision of the question.

There are, at the present time, *three distinct systems* or modes of teaching deaf-mutes, namely, the French, the German and the English. The French system makes use of the natural signs of the deaf and dumb as the medium of instruction, in connection with a set of conventional signs, expressive of the relations of words in a sentence, and of the changes which words admit of in respect to case, tense, number, comparison, &c., and a manual alphabet on one hand. It aims to extend and perfect the language of signs, and to give its pupils such a knowledge of written language as will answer the purpose of intercourse with those about them; and is content to leave them mutes after they are educated. The German system on the contrary uses speech as the principal means of imparting instruction, and endeavors to make all its pupils articulate like those who hear. It forbids the use of signs as far as possible, and of a manual alphabet altogether, both to the teachers and the learners; requires the latter to read the lips of others when speaking to them and to reply orally; and is content with nothing short of changing the deaf-mute into a speaking and apparently a hearing person. The English system adopts an intermediate course between the German and the French. Like the latter, it makes use of signs as a means of imparting instruction, though in a less methodical way; relying more upon written language as an auxiliary to signs; and the two-handed alphabet. Like the former, it teaches articulation; not however as a means of education so much as the end. It endeavors to enable all its pupils to converse orally with others, and considers this as the principal object to be secured. Perhaps some may think that we should have extended our classification by adding to it the American system. But as we originally introduced the French system, and have only altered and modified it as was required by the genius of our language and of our institutions, and the successive improvements which time and experience have enabled us to make, we do not think such an extension necessary. It must not be supposed that what we have said of these different sys-

tems will be found strictly applicable to every school claiming to belong to them respectively. We are aware that the German instructors differ among themselves as to whether signs shall be used at all; and if so, to what extent. We are also aware that in many of the schools of Great Britain, the idea of teaching articulation to all their pupils has long since been exploded; while in some of the French and American schools articulation is taught to a small portion of their pupils. Probably no two schools can be found which are taught precisely alike in all respects. Our aim has been only to give a general idea of the distinguishing features of these systems, so that our readers might understand the fundamental principles of each, and be able in some measure to judge for themselves, which is best adapted to promote the mental and moral improvement of the deaf and dumb.

Without entering upon the discussion of this subject, we would refer those who may wish to investigate it further, to Mr. Weld's Report of his visit to institutions for the deaf and dumb in Europe, appended to the the Twenty-ninth Report of the American Asylum: and also to the Report of Rev. George E. Day on the institutions for the instruction of the deaf and dumb in Central and Western Europe, printed with the Twenty-sixth Report of the New York Institution. We cannot, however, forbear expressing the opinion that it was most fortunate for the deaf-mutes of this country, that the French system, rather than either of the others, was adopted here; or acknowledging the hand of Providence in the events which led to its adoption, contrary to the intentions of the founders of the American Asylum, the parent institution of all the American schools for the deaf and dumb.

It will help us in answering the question proposed in the beginning of this article first to inquire, what is the definite object to be aimed at in the education of a deaf-mute? What is *the thing*, which, above all others, we should desire to do for him while under our instruction? It is not to fit him for any particular station or profession in after life; but rather to lay such a foundation as will fit him for any station in which he may be placed. The object should be, *to make him thoroughly acquainted with written language*, so as to enable him to use it

as the vehicle of thought. Not so much to impart knowledge of particular subjects, as to make him familiar with language, the repository of all knowledge. Not primarily to teach grammar, or logic, or philosophy, but rather practical construction; so that he may be able to express clearly in words his own thoughts and feelings, and to comprehend fully the ideas of others when placed before him in appropriate language. We do not say that this is the sole object to be aimed at in educating a deaf-mute, or that nothing more than this should be attempted by his instructor. On the contrary, he should be taught so much of arithmetic and geography and history as will fit him for the ordinary business of life and make him an intelligent member of society. What we mean to say, is, that every branch of useful knowledge should be taught him in subservience to the more important end of giving him correctness and facility in the use of written language. For we can readily see that without these, all other kinds of knowledge would be of little service to him. What good, for instance, would skill in calculation do him, if he did not know enough of language fully to comprehend the statement of the question proposed? Or how could he benefit others by his knowledge of geography and history, while unable to express that knowledge in intelligible language? If sufficient time were afforded his teacher to give him a thorough education, there would be no need of confining his attention to any particular subject. He might then be taught any thing and every thing which is taught children in possession of all their senses. But the case is far otherwise. The provision made for the support of the deaf-mute at our institutions is generally for five or six years only, and rarely, if ever, exceeds seven or eight years. How can he be expected to do more, in this limited period, than to master a language, of whose simplest rudiments he is entirely ignorant? And in his peculiar circumstances, what acquisition can compare with this in importance? For having accomplished this, he goes from school, holding in his hand the key of knowledge; and nothing but his own indifference in after life can prevent his access to its richest stores.

If this view of the subject be correct, and we do not see how there can be any difference of opinion respecting it, our

question resolves itself into this: how can we soonest and most successfully teach a deaf-mute written language? Or, in other words, what is the best course of instruction? In discussing this subject we do not propose to go into the minute details of school-room exercises, or to prescribe daily lessons for the class. We shall content ourselves with such general views as will serve to guide the intelligent teacher in his inquiries after the best method of instructing, and such as may lead him to adopt the best means of effecting the grand object of his labors.

We shall in the first place give a brief account of the course of instruction adopted and pursued in the French and American schools: frankly state our objections, so far as we have any, to this course; and then offer a few suggestions in regard to a better method. It must be borne in mind, however, that we design to embrace in this account only so much of the course of instruction as has reference to the teaching of language, and consequently will be confined chiefly to the elementary part of the course.

The French course of instruction proceeds upon the principle of teaching language in connection with grammar. Phrases and sentences are constructed simply for the purpose of illustrating a grammatical rule, or of fixing a grammatical principle in the memory. Hence words are arranged in grammatical classes, as nouns, adjectives, verbs, adverbs, &c., and nouns are arranged in subdivisions in respect to gender and number. Verbs are clasified and arranged as regular, or irregular; active, passive, or neuter. In short each and every principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given. This is done under the impression that having fixed these principles in the mind, the pupil will be able by their application, to compose correctly when required by circumstances to express his ideas on any subject. That the laws of grammatical construction being mastered, and fixed in the memory, the pupil will then be furnished with the means of correcting his mistakes, and with an infallible guide in composition. A person of mature mind, already familiar with the grammar of his vernacular language, and able to compose with facility,

would, perhaps, find the above method better than any other in acquiring a foreign language. But no one would think of teaching a child to speak or write in this way. We object, therefore, to the French course of instruction on the ground that it is an artificial, and an inverted process; teaching that first which should be taught last; perplexing the minds of children with rules and results, while ignorant of elementary principles and practice. How does a little child acquire a language? What prompts him to its acquisition? What is the order of nature? He learns by imitation. His wants prompt him to make the effort. He learns first the name of the thing desired, and then the word expressive of the desire. He will arrange these words just as he is taught to do. When he has learned the word *milk*, his mother does not think it necessary to stop him in his attempt to express his desire for it, until he has learned a complete vocabulary of the articles of food. Nor when he can say, *I want milk*, does she think it best then to teach him to say, *I want sugar*; *I want meat*; *I want clothes*; until she has exhausted the list of wants, real and imaginary: much less would she introduce the idea of time or tense in this place, and teach him to say, *I wanted milk yesterday*; *I shall want milk to-morrow*. Indeed, if she were to teach him these artificial forms one day, not having occasion to use them, he would forget them the next. He learns the names of such objects around him as are pleasing to his senses, particularly those which attract the eye. He learns to call these things *pretty* or *good*, and those which give him pain, *naughty* or *bad*. Would this be considered as the most favorable time and place to give him an idea of an adjective or qualifying word, or a list of all the adjectives in common use? On the contrary he is suffered to follow his own inclinations; to learn language as he wants it, without regard to rules of construction, to classification or order. He learns to speak by imitating the sound of the words and phrases repeated to him. He remembers and uses such as he finds expressive of his wants and ideas; and he comes to do this correctly only by continued practice. He at length acquires a knowledge of spoken language sufficient for all the purposes of social intercourse; learns to read and understand books on all common subjects, and to write letters

and simple narrative without ever having learned a single rule of grammar. But we are not, therefore, to conclude that his knowledge of language is complete, and that he has nothing more to learn. He has now reached the point where it is proper and necessary to make him acquainted with the principles of classification and the laws of grammatical construction. His practical knowledge must now be reduced to a science. Having acquired that which is most simple and easy, he is now prepared to cope successfully with that which is abstract and difficult. His teacher may now put him upon a course of instruction which it would have been absurd and ridiculous for his mother to have adopted in the nursery.

In what respect does the deaf-mute pupil differ from the child who is beginning to learn language? He is older, it is true, but in most cases has not much greater maturity of mind. His mental condition, when we commence instructing him, is not that of ordinary children beginning to learn a foreign language, who are already acquainted with the grammar and construction of one language, and have a common medium of communication with their teacher; but it is like that of the infant learning his first language, with a very limited and imperfect medium of communication, namely, the few signs which necessity has compelled him to make in the home of his solitude. Why then should we not pursue with him substantially the same course as the mother with her child? Teaching him first the names of objects immediately about him, or with which he is most conversant. Then such little phrases as require him to do what is necessary: *stand up; come here; open the door, &c.*, with others which he may use in asking for what he wants. The teacher need not spend any time at present in analysing these phrases, or explaining the words separately which compose them. They may be taught as a whole, standing for a definite idea, and if the pupil clearly understands their import, nothing more should be required of him. Such qualifying words may now be introduced as he may have occasion to use. Common actions may be concisely described. Very short and simple stories should succeed; and while he is learning these forms of language from his teacher, he should be encouraged to make known his wants, express his ideas, and de-

scribe the actions of others, both by the manual alphabet and by writing. As soon as possible he should be put upon connected language, and kept upon it, until he can read and understand narratives and letters written in a plain and easy style. Then the common elementary school books in history and geography may be put into his hands, and towards the close of his course, the laws of construction or the rules and principles of grammar should be faithfully taught him. He has now sufficient maturity of mind to comprehend these principles, and sufficient knowledge of language to understand the propriety of their application. Whereas, if they had been introduced at the commencement of his course, days and weeks and months would have been spent in explanation; lesson after lesson of isolated sentences would have been written in their illustration, and yet the object of these efforts would not have been secured. This is certainly true as it respects much the larger part of our pupils. There may be two or three in a class of twenty, possessed of a strong mind and accustomed to think, who would grasp the idea of his teacher, and master the difficulty presented: but the case of these forms an exception to the general rule. A fact so striking and so unquestioned, should lead every candid advocate of the French course of instruction to inquire whether a far better method might not be adopted, and much more gratifying results obtained.

It is due to the instructors of the American Asylum to say that there has been a gradual change, not only in their views on this subject, but in their practice; and we believe they are fully convinced that a still wider departure from the artificial method at first introduced, is necessary, in order to secure the most rapid improvement of their pupils.

We shall conclude what we have to say on this subject by a few remarks respecting the books to be used in teaching the deaf and dumb. The commonly received opinion has been, that books prepared expressly for this purpose are needed, particularly for the elementary part of the course. Hence in all our schools, printed or manuscript books, constructed according to the grammatical theory, are, at the commencement, put into the hands of all our pupils. But if the views, as expressed in this article, respecting the course of instruction, be correct,

then it will follow that our books are not constructed upon the right principle, and that others should be substituted, adapted to the plan of teaching language above proposed. Some teachers have thought that the deaf and dumb need a series of books written in a more simple style than those in common use, free from figurative and idiomatic forms of speech, and adapted to their capacity and mode of thought and expression. A first-book of stories of this description, including questions and exercises in composition, is a desideratum. But since the deaf and dumb are to associate for the most part with those who hear and speak, they should be able to use and understand language in the same way; read the same books and periodicals and express their own ideas in the same style. We should therefore prefer to use the same text-books in teaching language, history, geography, and arithmetic, as are used in our common schools; that our pupils might as soon as possible acquire the style of others, and get rid of the peculiar modes of expression and construction of sentences so noticeable in the early compositions of the deaf and dumb.

ARTICULATION AS A MEDIUM FOR THE INSTRUCTION OF THE DEAF AND DUMB.

BY COLLINS STONE.

There has been within a few years, a movement in the popular mind, in favor of educating the deaf and dumb by means of articulation, although now, if we mistake not, it has materially subsided. The feeling arose partly from the extreme desirableness of the results promised by the system, if they could be realized, and partly from the extravagant stories which were in circulation at the period referred to, of its actual success. "Distance lends enchantment" to figments of the imagination, as well as to the objects of nature, and these wonderful accounts, being located in a foreign land, and claiming, in some instances, a high parentage, carried with them to many minds the force of veritable facts. If true, they seemed to prove very

clearly that those who were engaged in educating deaf-mutes upon any other system, were spending their strength in a work equally unphilosophical and unprofitable. Notwithstanding these stories would gain little credit from those who are informed on such subjects, and have been thoroughly exploded by investigation, we have reason to believe that there are not a few persons in the community, who, in consequence of them, still entertain the most unwarrantable notions of what articulation has done and can do for the deaf-mute. As a ground for this impression, we have more than once heard the following incident related by intelligent persons, who not only seemed fully convinced of its truth, but of its being a decisive proof of the utility of articulation as a system of instruction. A distinguished Professor in one of our Theological Seminaries, in the progress of a tour in a foreign land, paid a visit to an institution of this character. Being ushered into a room to wait for the appearance of the head of the establishment, he found there a young lady of extremely prepossessing address, and engaged in conversation with her. The conversation was continued for some time, and embraced a variety of topics, without the least suspicion on the part of the stranger that the lady was deaf and dumb! Another tourist "often heard pupils in the deaf and dumb schools of Saxony (Prussia) read with more distinctness of articulation, and appropriateness of expression than is done by some of the children in our own schools who possess perfect organs of speech, and a complement of the senses." The same gentlemen was told by a clergyman of high standing and character, that when he was one of the religious instructors in the deaf and dumb school at ———, he took a foreign friend one day to visit it; and when they had gone through the school, his friend observed that "the school was very well, but that it was the deaf and dumb school he wished to see:" We might adduce other examples partaking still more of the marvellous, which have obtained currency and credit.* And these stories are received as a fair sample of what instruction by the system of articulation may and ought to do in all cases for the deaf and dumb! The cases first mentioned may be easily explained without at all implicating the respectable individuals concerned in an

erroneous statement, or even in exaggeration, and without giving the least ground for the sweeping inference just cited. The persons referred to, were probably of a class not unfrequently met with in such institutions, whose hearing or articulation was only impaired, not lost ; the imperfection in either having been removed by sedulous cultivation. For ourselves, if we were forced to believe the stories in their simple detail, and also that the persons who spoke so perfectly were deaf and dumb *from birth*, we should consider them as wonders second only to the feats in the way of articulation, performed by the animal which Balaam rode, and feel obliged to refer them to the same source. The case last mentioned however, we confess our inability satisfactorily to solve, except on the supposition either that the "foreign friend" had no ears himself, or that he belonged to a class of minds, in which *wonder* is so prominent a quality, and so easily excited, as to render their observations of little value.

All who are engaged in the instruction of the deaf and dumb allow that two classes who are frequently found in our Institutions, and are included among the number of deaf-mutes, may be essentially benefited by instruction in articulation. Children who lose their hearing as late as seven or eight years of age, usually from a recollection of vocal sounds, retain their ability to speak for a considerable period after they have become entirely deaf. While, without practice and instruction, they, after a time, lose this power, and in this state are brought to us as deaf-mutes, yet as they already know the position of the organs, which are necessary to produce the different sounds, and have some recollection of language, their speech may be in a great measure restored. As however they have no ear to guide them in the quantity and force of sound, their intonations will be more or less unnatural and disagreeable. The other class are those to whom allusion has already been made, who have only partially lost their hearing. They are still able to hear sounds if enunciated with a loud voice, or very near the ear. In this case too, as in the other, the faculty of speaking is often lost by neglect, and there is a basis for profitable instruction in articulation, in the perception which the ear still has of sound, so that by careful and patient

labor, a knowledge of spoken language may be communicated. These two classes constitute but a very small portion of the unfortunate children who are found in our institutions for the deaf and dumb. Language has already done a great work for them, and in an important sense they do not belong to this class at all. Their minds are in a different state: their education starts from a different point, and the hand of adversity which has fallen heavily upon their companions, has touched them more lightly. Certainly no argument can be drawn from their peculiar condition and wants, as to the best method of teaching those who are the subjects of congenital deafness.

In the successful education of a deaf-mute, two objects must be secured. We must obtain ready access to his mind, to give him a knowledge of men and things, in other words to educate him, and we must supply him with a medium of free and easy intercourse with the world around him. The question between articulation and signs, as systems of instruction, is simply which will secure both these results, in the highest degree, to the greatest number of persons, and with the least expenditure of labor. We believe that when fairly tried by these principles, the most serious and insuperable objections lie against the former system. Some of these objections we propose to state in the briefest manner, that our readers may perceive that the small favor which the system meets in American schools, and in most of the schools of France and England, is not without a sufficient reason. We do not design to enter upon an original discussion of the merits of articulation as a system of instruction, but simply to group together the most prominent objections, which experience and investigation have found to attend it. The recent able and lucid reports of Messrs. Weld and Day, of which we shall make free use, detailing the results of their observations in schools where it is still taught, are so conclusive as to render farther discussion unnecessary.

We are not disposed to question the value of a clear and distinct articulation to the deaf and dumb. If they can obtain this, the loss of hearing is comparatively a slight misfortune. We say comparatively, for although the ears of a deaf person are insensible to music, and he can derive no pleasure from

the "concord of sweet sounds," yet if he can in intelligible tones communicate his thoughts, and if in addition to this he can understand what is said to him, by observing the motions of the lips, (by the way, an entirely distinct and exceedingly difficult art,) he may enjoy the pleasures of a cultivated mind, and be fully restored to society as a happy and useful citizen. We are even willing to admit that the adoption of articulation as the medium, or end of instruction, turns not upon its being desirable, but *feasible*:—feasible not in a few cases and in some slight and imperfect degree, with immense labor, but sufficiently so to be an adequate remedy for the calamity of deafness, and to show a measure of success fairly proportioned to the labor expended.

The first objection to articulation as a system of instruction which we notice is the *difficulty* of imparting it to the deaf and dumb. Of course, no idea of sound can be communicated. In learning to speak, the deaf-mute derives no assistance from his ear and expects none. He must indeed be taught to utter sounds, but of their quality he can know nothing. The art he must acquire is to adjust his vocal organs in such a way as to produce the various sounds and words of spoken language. This certainly is a very easy process to those who *know how to do it*, but unfortunately the deaf-mute has not this knowledge, and unlike the companions of Columbus, who found no trouble in making the egg stand upon its end, after the feat had been performed before their eyes, he finds it no easy matter to place his organs in a proper position after repeated and careful instruction. Indeed, before he enters upon the work of making articulate sounds himself, he must acquire the art of reading upon the lips, that is, the ability to recognize words spoken by others, by watching the motions of the lips:—a process scarcely less formidable and perplexing than the former. His only way of learning the sounds of words, is by imitating from the lips of his teacher. The simple experiment may give any one an idea of its difficulty. Let a person, closing his ears, place himself before another who is engaged in conversation, and see how many words he can understand. Let now the rapidity of ordinary conversation be exchanged for a more slow and distinct enunciation. He will probably

find that beyond a few common-place phrases, he has little idea of what is said to him.

So that a person who has a knowledge of language and has been familiar all his life in himself and others with the position of the organs which is necessary to produce a required sound, finds spoken language when addressed to the eye for the most part unintelligible to him. How much greater is the task in the case of the deaf-mute, whose perceptions are unquickened by education, and to whom words and sounds are alike mysterious and unmeaning. The German teachers enumerate the following obstacles to be encountered in reading on the lips.

1. "There are many sounds which demand positions of the organs so entirely similar to each other, as it respects external observation, that only a *very* practiced eye can discover the difference.

2. No peculiar opening of the lips is necessary in the pronunciation of most of the consonants. In such cases, it is usually decided by the vowel immediately preceding, and as the lips then conceal for the most part the interior of the mouth, the scholar must hence in respect to many consonants remain in uncertainty.

3. In the flow of discourse, sounds run so much into one another, that only a very practiced eye can seize hold of the individual parts.

4. The pronunciation of different persons, has to the eye so many variations, as sorely to puzzle the deaf and dumb.

5. In connected discourse, many sounds which properly belong to words are lost, which greatly increases the difficulty of understanding by means of sight." *

They also freely admit these difficulties to be so great that deaf-mutes never become able in ordinary discourse to make out each word, or perhaps the greater number. The highest skill they expect to attain, is to make out a few and guess at the remainder.

These difficulties exist in teaching articulation in the German language, and they are ten-fold greater in our own, so

* See Day's Report p. 121. in the 26 report of the New York Institution for the instruction of the deaf and dumb.

great indeed, that the German teachers who are the champions of the system, frankly allow them to be in the latter almost insuperable. This is owing to the number of silent letters in the English language, the variety of sounds which belong to each letter, and to the fact that the sound of the letters singly gives no clue to their sound when combined in words. Words which are composed of similar letters, vary so much in pronunciation that each word in the language, must be, for the most part, taught by itself. In the German language, each letter is pronounced, and retains its proper sound in all combinations, so that when once taught it is afterward easily recognized. Besides learning to read on the lips, and the proper position of the vocal organs to enunciate different words, there is another point upon which a great amount of labor must often be expended: the impulsion of breath necessary to make, not precisely the right sound, but any sound. Sometimes the ingenuity of the teacher is taxed to the utmost to induce the pupil to make any audible sound. The following case of this kind is mentioned by Mr. Day.

“At Leipzig, I saw a little girl who had been under instruction a couple of weeks, but without making any progress. Day after day she had been called up, and the teacher had pronounced the usual sound *a* (a as in father,) with the customary devices of prolongation, and percussion, placing her little hand before his mouth, and under his chin, to show her that the breath must be strongly expired, and a jar made in the vocal organ, but all to no effect. She placed her hand as she was directed before her own mouth, and under her chin, breathing strongly enough, but making no sound. As I saw her from time to time, in my visits to the school, with her mouth wide open, but in complete ignorance of the manner of producing the jar she noticed in her teacher, I became interested in the case, and requested the teacher to inform me as soon as he succeeded. In the course of the week, he brought me word that she had overcome the difficulty. When his own patience was nearly exhausted, another deaf and dumb girl had undertaken the matter, and instantly succeeded. Very possibly, the teacher himself would have attained the same result, had he continued his efforts a moment longer. The

child, it appears, had first succeeded in making the sound, when her hand was under her chin; and in consequence such an association between the vibration and the position of the hand was established in her mind, that in no other way was she able for some days to make any sound at all. The instant her hand was removed, the sound ceased.”*

The bare statement of what is to be done in teaching articulation, is a sufficient illustration of the point we have now in hand. If any person supposes it an easy matter to teach a deaf-mute to distinguish the various words of our language by the motions of the lips made in enunciating these words; and from the knowledge so obtained, rightly to adjust his own organs, and give the impulsion of breath requisite to make them audible, to do this so as to be generally understood by others, (otherwise his articulation is of no use to him,) and by a knowledge of language thus acquired, to make the treasures it contains his own, we commend him to the experiment. We do not deny that it is better to educate a deaf-mute in this manner than not at all, but we maintain that the difficulty attending the system is a serious objection to its adoption.

TO BE CONTINUED.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE
APPEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Continued from page 51.]

46. REPORTS of the National Institution for the Deaf and Dumb of Ireland; at Claremont, Glasnevin, near Dublin. 1816, and thereafter annually.

The Claremont Institution was set on foot in 1816, through the exertions of Dr. C. E. H. Orpen, a benevolent physician of

* Day's Report, pp. 117, 118.

Dublin. Taking the idea from one of the Birmingham reports, which mentions the manner in which Dr. De Lys succeeded in awakening an interest which resulted in the establishment of that institution,—Dr. Orpen employed the leisure of three or four months, while recovering from severe attacks of typhus fever, in commencing the instruction of a deaf and dumb child taken from an orphan asylum, and in preparing a course of lectures, which he afterwards delivered.

A committee having been appointed and subscriptions raised, application was made to the London Institution for a qualified instructor, or for the privilege of sending a suitable person there, to become qualified ; but without success. Thomas Braidwood, then at Birmingham, “would not teach any one without being well paid, and without an engagement not to teach any one else for some years.” On applying to Mr. Kinniburgh, master of the Edinburgh school, it was found that he was under bonds of secrecy for two years longer.

Thus unexpectedly disappointed on all hands, the committee employed two young men who had no previous experience, but who made a commendable beginning.

After two years, Mr. Joseph Humphreys was appointed head master, and sent to Edinburgh ; where he spent about three months under Mr. Kinniburgh’s instruction ; for which was paid the sum of one hundred and fifty pounds, as a remuneration to Mr. K. for his trouble, in consideration also of the cost at which he had himself been instructed, and in view of the design of the Dublin Institution, to receive the children of the rich as well as charity pupils ;—an injunction was also imposed against giving instruction to any who might design to set up rival schools in Scotland, which might injure the Edinburgh Institution, by subtracting from the portion of its income derived from private pupils, the children of wealthy parents. This restriction was afterwards removed.

The Claremont place was taken at this time, and since then, the Institution has been managed with ability, zeal, and success. It has held a rank in point of numbers, quite above any other in Great Britain, the one at London excepted. Its prosperity and efficiency seem to have been due, in no small measure, to the enthusiastic and indefatigable labors of Dr. Orpen. It is

supported, like the other British schools for the deaf and dumb, entirely by voluntary contributions, and payments from private pupils. The charity pupils are elected by vote of the subscribers. The only compensation to the head master is, or at least was a few years since, the allowance of accommodations for his family and his private pupils, free of rent.

In 1824, as stated in the Tenth Report, p. 44, the whole expenditure for forty-nine pupils,—clothing included, and £245 for rent,—was £127⁷/₅ 2s.; which would be only about a hundred and thirty dollars for each. The number under instruction in 1843, was 119, not including the private pupils.

The system of instruction, would be, of course, and appears to have been, in the earlier years at least, essentially the same as the one at London, from which it was derived. We find nothing said in any of the Reports in our possession, of a change in this respect. The Twenty-Second, however, contains remarks on this head; and while no mention is made of articulation, says that the leading principle of the method employed is, to adopt the language of signs, both the “natural” and the “systematic,” as the means of conveying to the pupil ideas and a knowledge of words.

These Reports not only give a full exhibition of the affairs of the institution, with reports of anniversary meetings, and numerous specimens of composition on the part of pupils, but contain also, much information concerning other cotemporary institutions, notices of publications received, interesting correspondence, &c. We will briefly indicate some of the more important matters which we find in those of them which we have, our file being incomplete by more than half.

The Fourth notices the death of a young man, deaf, dumb and blind, who had been admitted into the institution; referring to the mention made of the case in the Third Report. It contains also, letters of some interest from the Abbé Goudelin, one of the instructors of the Bordeaux institution, and from Mr. Czech, of that at Vienna, and from Mr. Robert Kinniburgh; also, one from Mr. Clerc to the Abbé Sicard, the first after his arrival in this country; which may be found again in the “Contrast” noticed below. It is stated in a note to a paper included among the appendixes, that “a volume of poems appeared some years

since in London, written by a deaf and dumb gentleman;" but we have seen no mention elsewhere, of such a publication.

The Fifth has a letter from Mr. Gallaudet, in which occurs the following paragraph: "I do not recollect that I ever suggested to you our mode of praying with our pupils by signs; it is quite practicable; and I think I can say with truth, that I find no greater difficulty in expressing myself extemporaneously in prayer by signs, than by words. The one who prays, stands in a conspicuous situation, surrounded by the pupils standing, who all regard him with a fixed attention. A short petition is expressed by signs, and is followed by a pause, which gives each pupil the opportunity of offering it up mentally." We copy this, as showing the origin of this practice, which, in all our American institutions, is now regarded as an indispensable means of moral and religious culture.

This Report has also a letter from Backus, a Hartford pupil, to Collins, a pupil at Dublin; letters from Dr. Mitchill of New York, and one from Mr. Stansbury of the New York Institution, expressing his method of manual signs for numbers. The Sixth Report has also a letter from Dr. Akerly, of New York.

The Tenth is voluminous. It contains a report of the doings and speeches at the anniversary meeting; in which an ill-mannered attempt to interrupt the proceedings, and bring charges against the institution, was made by Mr. S. Gordon, who had once been on trial there as an assistant teacher, and been rejected for the fault of a violent temper, and had afterwards been employed a short time in the London Institution, and dismissed for the same reason, and who was then undertaking to set up a day-school for the deaf and dumb in Dublin;—letters from the Abbé Goudelin, in which we find it remarked that an increased number of deaf and dumb had been observed in localities which were the scene of war during the revolution; a letter from M. Bébien, of Paris; notice of a programme issued by the Paris institution; mention of the establishment of institutions at Liverpool and at Manchester, indirectly consequent on the visit of Mr. Humphreys to those places, to solicit contributions; notices of the Birmingham, Glasgow, and Edinburgh schools; letters and notices of reports and pamphlets from New York and Philadelphia, &c.

The Eleventh is still larger than the Tenth, extending to 200 pages. During the preceding year, the committee had attempted to get a memorial before Parliament, asking for a grant of money to enable them to purchase up the rent of Claremont; but the Chancellor of the Exchequer would not consent to have it presented. They then appealed to the London Asylum, for aid from its overflowing treasury; but the committee declined to lay the proposition before the subscribers to that charity.

This Report gives a letter from the Abbé Boselli, teacher at Genoa; also, from the same, in French, addressed to the Baron de Zach, being a criticism of Arrowsmith's book, and filling a dozen closely printed pages, followed by the reply of the Baron; a letter from Mr. Gard, teacher at Bordeaux, himself deaf and dumb; a line from De Gérando; and a letter from Birmingham in relation to the institution there. Then follow thirty-nine notices of publications received. The notice of the Thirteenth Birmingham Report, gives extracts from the same, with other matter, relative to the introduction, through Mr. Du Puget, of a change in their system of instruction, and the temporary difficulties that ensued.

A letter of Dr. Orpen to the editors of the Christian Observer, with their notes upon it, (noticed below,) and another of Dr. Orpen, in correction of the notes offered to the Observer for publication, but declined, are all given at length in this Report.

The Fifteenth gives a synoptical "sketch of the principles, objects, plan, and management" of the institution.

The Seventeenth contains a letter in good English, from Paul Basso, a pupil in the Genoese school for the deaf and dumb; and one in Latin from Mr. Fabriani, instructor in the school at Modena.

The Eighteenth contains some foreign correspondence, and notices sixty-one Reports and other publications, relating to the deaf and dumb, received since the date of the Eleventh Report.

The Twentieth gives statistics concerning 489 out of a total of 500 applicants for admission, since the origin of the institution,—an accurate registry having been kept of these cases,—embracing the several points of the proportion of the sexes, the origin and the degree of the deafness, the number of other deaf or hearing children in the family, the number whose sight was

defective, &c.,—*five*, it is stated, were blind of both eyes,—and finally, the occupation, and the residence in town or country, of the parents. Others of the Reports, also, contain details of the condition of the families of applicants.

The annual Reports of the Juvenile Association, which was an efficient auxiliary to the National Institution, and sundry sermons preached in its behalf, were published; but contain nothing of general interest.

47. A FULL REFUTATION of various Mistakes, Misconceptions, Prejudices and Misrepresentations, as to Claremont National Deaf and Dumb Institution, which were some time since put forward in Belfast, &c., being an Appendix to the Fifteenth Report of that Institution. Dublin, 1832.

The opposition at Belfast to the Claremont institution, originated with a Mr. McComb, the teacher of a school for hearing children there, who started a project for taking deaf and dumb children into his school. It was subsequently led on by Mr. S. Gordon, who set up in Belfast a day-school for the deaf and dumb. These men succeeded in alienating many friends of the Claremont institution, bringing charges of "monopoly," "illiberality," and expensiveness; of keeping the art of instruction in studious secrecy, &c. Gordon delivered lectures and published a pamphlet on the education of the deaf and dumb and a quite warm newspaper controversy was carried on. Some things having a degree of historical value, may be gleaned from the book. It contains several letters of interest from Mr. Kiniburgh.

48. ORPEN (C. E. H.,) M. D. The Contrast between Atheism, Paganism, and Christianity, illustrated; or, the Uneducated Deaf and Dumb, as Heathens, compared with those who have been Instructed in Language and Revelation, and taught by the Holy Spirit, as Christians. Dublin, 1828, pp. 252.

VISITS TO CLAREMONT, or Conversations and Correspondence with the Deaf and Dumb. First Series. By the Author of "The Sword of the Spirit," &c. Dublin, 1829.

ANECDOTES AND ANNALS OF THE DEAF AND DUMB. London, 1836.

The third of the above named works, is the first corrected and enlarged. The second is set down in Guyot's "Liste," as a production of Dr. Orpen. We have only the first under examination. It contains the substance of the public lectures, delivered by the author, in 1816. It presents much interesting matter, the result of considerable reading, and some affecting anecdotes and facts never before published ; though put together without pretension to accuracy of arrangement. It gives historical notices, more or less full, of Sicard, De l'Epée, Massieu, Clerc, Saboureaux de Fontenay, James Mitchell, Julia Brace and others, and a variety of miscellaneous information on the general subject. It was printed, we should not omit to mention, by Thomas Collins, the first pupil of the institution, the orphan boy whom Dr. Orpen took under his charge, in commencing the enterprise.

49. THE QUARTERLY REVIEW, London, January, 1822: Vol. XXVI. Review of Arrowsmith's "Art of Instructing the Infant Deaf and Dumb."

In this article the views of Mr. Arrowsmith, (see our last number, p. 49,) are advocated throughout. After relating the case of Mr. A's. brother, the writer proceeds, with justice, to censure the English method, for expending so much attention upon articulation, recommending the French method as preferable ; but he falls, with Mr. Arrowsmith, into the very erroneous idea, that by discarding articulation, you relieve the art of instruction of all the difficulties which make separate institutions for the deaf and dumb requisite, and that the other parts of their education demand no special skill or experience. It is thence inferred,—though, even granting the premises, the conclusion would not follow,—that the deaf and dumb may be educated to advantage in schools for other children ; and the several arguments in favor of this scheme are plausibly set forth.

In this article, there is produced an extract from a letter, describing the remarkable susceptibility to pleasure from musical performances, possessed, if we are to believe the story, by Mr. Arrowsmith's deaf and dumb brother. If the young man was entirely deaf, the account contains some things which are too much for our credulity. Indeed, the account given of the cir-

cumstances of his education, lead us to doubt whether he was so.

50. THE CHRISTIAN OBSERVER. London.

This periodical contains a number of communications, besides occasional brief notices, in relation to the deaf and dumb. We have already noticed (p. 232 of Vol. I.) Mr. Dutens' letter, in the Observer of the year 1809. The volume for 1802 gives a brief account of experiments made by "Beyer, of the Deaf and Dumb Academy in Paris," on the degree of hearing possessed by the pupils; some of the results of which were very singular. The volume for 1815 has an account of an examination of Massieu by Sicard, and of a private interview with them. In some of the volumes from 1818 to 1827 inclusive, there are sundry papers, in which the subject of the education of the deaf and dumb is discussed; particularly, touching the question of teaching articulation or discarding it, and that of educating the deaf and dumb in separate institutions, or in the schools for speaking children; also in respect to the value of signs as an instrument of instruction, and the merits of the French system. The editors took sides against the English institutions, though not entering much into the discussion. In the number for August, 1818, Vol. XVII, is a communication opposing the teaching of articulation. In that for December of the same year, is one on the other side of the question. In the numbers for October and December, 1819, are two short papers, signed G. and apparently from Mr. Gallaudet's pen, explaining the advantage of signs, and the inutility of articulation, for imparting to the deaf and dumb a knowledge of language.

In 1822, a long quotation from the article in the Quarterly Review, noticed above, was copied into this magazine.

The volume of 1826, has two communications from Mr. Gallaudet, with his own signature. The first is "On Oral Language and the Language of Signs." It points out, and fully and clearly illustrates the process through which language is and must be acquired by all children, showing the importance of attention to this subject on the part of parents and instructors; and recommending the use and the cultivation of the sign-

language as an important aid in giving to children an accurate and thorough knowledge of words.

The other article, connected in a measure with the first, is entitled "The Language of Signs auxiliary to the Christian Missionary," and contains views of great importance, in reference to the advantage which a previous study of the language of signs would give the missionary for acquiring the language of the people to whom he is sent. The instances are related, in which Mr. Clerc succeeded in conversing by this means with a Chinese, and in which Mr. Gallaudet himself did so with South Sea Islanders, and American Indians, at the Cornwall School.

In the December number of the same year, there is a communication in defence of separate institutions for the deaf and dumb, and in opposition to Arrowsmith's plans, consisting chiefly of an extract from a speech of Dr. Orpen, published in the Tenth Report of the Dublin Institution. Some editorial comments subjoined, called forth a letter from Dr. Orpen himself, which was published in the Observer for February, 1827; with editorial notes: these brought another letter from Dr. O. which the editors declined publishing; and the two letters and the notes were inserted in the Eleventh Dublin Report.

51. ACCOUNT OF A MEETING held, &c., on Thursday, 14th January, 1819, for the purpose of forming a Society for the Education of the Deaf and Dumb. Glasgow, 1819.

A BRIEF HISTORICAL SKETCH of the Origin and Progress of the Glasgow Deaf and Dumb Institution. Glasgow, 1836.

ANNUAL REPORTS of the Glasgow Society for the Education of the Deaf and Dumb. 1821 and onwards.

A visit of Mr. Kinniburgh to Glasgow, with some of his pupils, in 1814, was the means of first calling the attention of the public in that city, to the subject of the education of the deaf and dumb. A society auxiliary to the Edinburgh Institution, was formed on the spot, for the benefit of poor deaf and dumb children of Glasgow. But the increasing number of applicants, and the crowded state of the Edinburgh Institution, rendered it expedient to establish an institution at Glasgow. The same difficulties were found in the way of procuring a

qualified instructor, as were experienced at Dublin ; which were however happily obviated. Mr. John Anderson, teacher of a school in Glasgow, made the matter a subject of study, and taking a few deaf and dumb children, gave proof of his practical skill, so far as to satisfy the Committee of his ability to conduct such an institution with success, and one was accordingly established and entrusted to his care.

Mr. Anderson resigned in 1822, and was succeeded by his assistant, Mr. Haddow, who also resigned, and was succeeded by Mr. James Watson. He resigned in 1826, and went to assist his father in the London Institution, of which he is now at the head. He was succeeded at Glasgow, by Mr. R. G. Kinniburgh, son of the master of the Edinburgh Institution. He died in 1831, and was succeeded by his assistant, Mr. Duncan Anderson, who, we believe, still occupies the post.

"The method of instruction," says the Historical Sketch, "which has been recently and successfully employed in this Institution, is similar to that of Bébien, in France. The pupils are taught, 1st, to express their ideas by manual and written language," &c. Of oral language, nothing is said ; but it appears from the Nineteenth Report, that articulation was taught to all the pupils, in 1840.

In 1836, the gratifying fact is mentioned that the former pupils of the Institution residing in the city, were in the habit of meeting every Sabbath for religious worship, to the number of about fifty ; the services being conducted by a young man who had been educated at the Institution.

The support of the Institution has been derived chiefly from annual contributions, which have sometimes fallen alarmingly short of the expenditure ; but within ten years past it has received some handsome legacies. The pupils have all been boarded and lodged in the Institution, and the whole annual expense for each pupil, including instruction and excluding rent, has averaged only about sixteen pounds. The right of admitting charity pupils is vested in the officers of the Society. The number of pupils in 1844 was about seventy.

The Reports are well drawn up, in a business like manner. Our file embraces all from the Fifteenth to the Twenty-third.

Each of these has appended, a report of the anniversary exhibition, and specimens of composition by pupils.

The Eighteenth, (for 1839,) contains some verses entitled "Plead for the Dumb:" also several pages of Statistics, including the results of observations and inquiries concerning the pupils of that Institution. It is there stated that "in the island of Arran, a place within a few hours sailing of" Glasgow, "in a population of 6427, there are no fewer than twelve persons deaf and dumb, or one in every 535 individuals." "One person aged 56, who was born deaf and dumb, has since become blind, and is the father of two children, also deaf and dumb." There are mentioned besides these, "two sisters in one family, two brothers and one sister in another, and these last have also two cousins deaf and dumb." In the same population, there were twenty-two persons mentally deranged, or one to 292 of the whole; and five blind, or one to 1285. From the fact that Scotland resembles Switzerland in its physical features, and in the scanty means of subsistence, the inference is drawn, that, as in the latter, so in the former, the ratio of the deaf and dumb to the whole population, exceeds the average of other parts of Europe; and the inference is confirmed, it is added, by the number of applications for admission to the institutions.

This Report has also appended "Memoirs of Persons born Deaf, Dumb and Blind," embracing the instances, (including some *not born* so,) of James Mitchell; David Gilbert Tate; Julia Brace; Hannah Lamb, an English lady, whose case is described by Sir Hans Sloane; Mdle. Morisseau, who became blind at the age of thirteen years, while a pupil in the Paris Institution for the deaf and dumb; and Mary M'Leod.

The account of Tate is compiled from a communication by Dr. Herbert, in the first number of the Edinburgh Philosophical Journal. He "was born in the island of Fetlar, situated to the north-east of the Shetland group, where in 1818, he was discovered by Dr. Herbert, to have dragged on an unnoticed existence for twenty-five years." His parents occupied a miserable hovel, in wretched poverty, and had so neglected this child, deeming his condition beyond the possibility of melioration, that he was not even able to walk erect. He discovered, nevertheless, some

marks of intellectual faculties, which might perhaps have been expanded by suitable attention.

The English lady, whose case is mentioned, had arrived at mature age, when she was deprived, by disease, of sight, hearing and speech ; but contrived methods of communicating with those around her. The account appeared in the first volume of the Annual Register, for 1758, copied, Dr. Kitto thinks, from the Philosophical Transactions. Dr. K. gives the particulars of the case in his book on Blindness. They are also to be found in the book entitled "The Pursuit of Knowledge under Difficulties."

Mary M'Leod "was born blind at Portobello, near Edinburgh, in 1824, and at the age of three years lost her speech. Like Tate, she moved about her apartment on her hands and feet, and her habits became extremely disgusting. When she had taken food, she became furious if not allowed to destroy the vessel which contained it. This girl, in 1834, was burnt to death one day during the absence of her mother." Hannah Lamb, (see American Annals, Vol. I. p. 237,) met her death in the same manner.

The Nineteenth Report has an Appendix in relation to the ideas of the uneducated deaf and dumb, concerning God, the soul, and a future state, giving answers by some pupils of that institution, to questions on this subject. One, a former pupil, writes that he lost his hearing when four and a half years old, that when in infancy he was taught to repeat the lines "This night I lay me down to sleep," &c., he understood their general meaning, except the words Lord and soul, and that in answer to his inquiries, his mother gave him such an idea of a great personage living far above the sun, as impressed his mind with awe and fear, and continued as he grew up, to exert over him a restraining influence, though the idea was one of gloom and terror only. He understood in a measure the design of preaching and prayer, in their relations to this being ; but "as for singing," he says, "I compared it to children crying when they were told that they were bad, and to be whipped :"—a sagacious comparison truly, if supposed to refer to singing *sometimes* heard with the ears.

MISCELLANEOUS.

BY THE EDITOR.

Anecdote of Mrs. Tonna. It is well known by those who are familiar with the deaf and dumb, that most of them possess a wonderful quickness of sight ; an ability to detect, at a single glance, much which escapes the observation of those who are not compelled to depend upon their eyes alone, for their knowledge of what is going on around them. Sometimes a single motion, or even the mere expression of the countenance without any gesture at all, will reveal to the educated and intelligent deaf-mute, the whole mental state of the individual with whom he is conversing. In illustration of this power of the eye among deaf persons, we copy from a late number of the *North British Review*, the following particulars concerning Mrs. Tonna, as furnished by her husband.

“Mrs. Tonna lost her hearing at the age of nine or ten. It was entirely gone. I believe from a thickening of the tympanum. No sound of any kind reached her, as a sound ; although she was acutely sensitive to vibrations, whether conveyed through the air or through a solid medium. In this way the vibrations from an organ, or from the sounding-board of a piano-forte, gave her great pleasure, and from her recollection of Handel’s music, she took great delight in it ; and from the vibrations, would recollect the sounds so familiar in her childish days. You will see some particulars of this in her ‘Personal Recollections.’

“On one occasion, at the age of twenty-two or twenty-three, a new country-dance was played. The tune was called the ‘Recovery,’ the rhythm of which is very peculiar. She was, as usual, at her station, with her hand on the sounding-board, when some friends expressed a doubt as to the possibility of her forming any idea of the tune. She sat down at once, and wrote a song which I possess, most perfectly adapted to the tune in all its changes.

“There is a poem of hers beginning, ‘No generous toil declining,’ which is quite difficult to read as poetry, until informed that it was written to the tune of ‘A rose-tree in full bearing ;’

and to that it is perfectly adapted. The poem is included in the volume of Posthumous Poems about to be published ; in which it will be seen that most of her poems were written to mental tunes.

“ All conversation was conveyed to her by the fingers ; spelling each word, without any attempt at short-hand, which she said always confused her. After repeating to her, sermons and speeches from the most rapid *Irish* speakers, I have often been distressed at the apparent impossibility of her having understood me ; for I felt that I had repeatedly rather indicated than completed the formation of each letter. Seeing my distress, she would often begin and give me every head of division of the sermon ; together with the most striking passages, *verbatim*, as the orator had uttered them.

“ We never divided the words, but spelt the letters as fast as it was possible to form them on the fingers.

“ When in society, I have been repeating to her a general conversation, and communicating the remarks made by each individual, her eye would incessantly range about the room, catch the expression of each speaker's face, and yet never lose a word of what was said. Strangers were amazed at seeing a smile on her face at the very instant that a humorous remark was made. The power and quickness of her eye were truly astonishing.”

The Wonderful Coffee-mill. The following extravaganza was written out, precisely as we print it here, by one of the present pupils of the Asylum, from the natural signs of one of the teachers. Some of our readers may need an explanation of what we mean by natural signs. Signs which are employed to convey ideas, not words ; signs which follow the natural order of thought, not the artificial order of written or spoken language, are called *natural*, in distinction from *methodical* or *systematic* signs, in which last, all the words of a sentence are represented by predetermined signs, given out in the same order that the words themselves observe. To write from methodical signs, therefore, is a mere exercise of memory, requiring no power of original composition whatever ; but to write from natural signs is obviously a very different thing. The

pupil has the substance or body of thought presented to him, which he is to clothe in the best possible garment of language, out of the materials which by previous study he had accumulated. In the present case, the words of the following story are as much the pupil's own, as if he had invented the whole narrative. Here it follows.

"A captain of a ship which was about to sail to a foreign country, told his sailors that they might buy such articles as they chose with the money they had, to sell to the people of the country to which they were going; as by this, they might gain much money. There was among them a boy named Nicholas. He had no money and so could not buy any thing. He went to an old aunt of his and asked her for money. She told him to wait, and went down cellar and brought up an old coffee-mill. Nicholas, who had been expecting some money, was so much disappointed on seeing it, that he began to cry, but his aunt told him that it was a very valuable thing. Upon this, he stopped crying. His aunt asked him if he wanted any-thing; he replied that he wanted some rolls to eat. His aunt placed the coffee-mill upon the table and ordered it to make her four rolls. Immediately it set to work and four rolls quickly came out of the mill, one after another. Nicholas, on seeing this, dried up his tears, and gazed at the coffee-mill with his eyes wide open with wonder. He took the mill, and, bidding his aunt good-bye, ran down to his ship. When the sailors saw him coming on board with an old coffee-mill under his arm, they all laughed at him very much but Nicholas did not get angry, but went down to his berth and hid the mill in a secure place. When the ship arrived at the place where it was bound, Nicholas asked of the captain permission to go ashore. The captain told him he might go, and asked him to get him twenty-four fowls. Nicholas took his coffee-mill under his coat ashore with him. He walked along, looking at the things by which he was surrounded. He went into a shop where he procured a large cage and went to a retired place. He set down his coffee-mill, and ordered it to make him twenty-four fat fowls. It set to work and did as he desired. When he returned to his ship, his captain was much pleased, and granted him permission to stay in the city two months.

“Nicholas was very glad. He took his coffee-mill and went to the city. He rented a convenient house and put up a sign over the door, ‘all things for sale here.’ Many persons, on reading it, came to him and asked for various things, all which he gave them and earned a great deal of money. A Turkish ambassador came to his shop and told him if he could get him two thousand robes for the use of the court of the Sultan, he would give him a great deal of money and great honor. Nicholas promised to get them in two days. He set his coffee-mill before him and ordered it to make the robes. It set to work and the robes came out of it one after another. In two days the ambassador came, and on seeing the robes, he was much astonished and gave Nicholas what he promised to. In a few days the whole city heard of the wonderful things which Nicholas did, and when they came to the ears of the captain, he felt envious of him. Having heard that he had a wonderful coffee-mill, by which he did his wonderful things, he wished to gain possession of it. For this purpose he went ashore and walked about the city till he came to Nicholas’ shop, which he entered. It happened at this time, Nicholas was absent. After searching about for some time, he found the coffee-mill and was just about to seize it, but Nicholas who was entering the shop, saw him and ordered it to make a stout stick and give the captain a good beating, which it did. In vain did the captain roar, tumble about and kick, for the stick still continued to strike him. He begged Nicholas’ pardon. Nicholas opened the door and told him he might run out, which he did, but the stick still continued to follow and strike him till he was out of hearing. He arrived at his ship with very sore bones, and in great anger against Nicholas and his coffee-mill. His desire to possess it was greater than before. To do so, he resorted to artifice. He sent Nicholas a letter apologizing and inviting him to a party of his friends. Nicholas, not suspecting any thing, went there and got drunk. While in this state, the captain went to his shop and stole the coffee-mill and ran to his ship. Fearing that Nicholas might follow him, he set sail and was soon out of sight of the city. When Nicholas became sober, he ran to his store to find his coffee-mill, but to his surprise, he found it was gone. He at once saw the artifice of

the captain, and ran to the seashore, but found the ship out of sight. Having no hope of recovering his mill, and having a plenty of money, he set himself down as a steady citizen and remained so till his death.

The captain was overjoyed at finding himself in possession of the thing after which he had long sought. One day the cook told him that there was no salt. He told him to bring him the coffee-mill. He set it before him and ordered it to make him some salt, and to the great astonishment of those who looked on it, it set to work and soon made a heap of salt. The captain, thinking it was enough, told it to stop, but it would not, for he had forgotten the words which Nicholas said to it when he wanted it to stop. He got angry and cut it in too with his sword, but it still continued to make salt, and in a few hours it overloaded the ship, which went to the bottom with the captain and crew.

Some wags say that the coffee-mill is still at the bottom of the ocean making salt, and that this is the cause of the saltiness of the ocean."

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CONVENTION OF INSTRUCTORS OF THE DEAF AND
DUMB IN GERMANY.

BY LUZERNE RAE.

THE instructors of the deaf and dumb in Germany are accustomed to hold annual conventions, for the free discussion and adjustment of all matters related to the particular department of education in which they are engaged.

In a late number of the Paris *Annales*, we find a full report of the convention held at Pforzheim, in the October of 1847. This report was prepared by Mr. Morel, the editor of the *Annales*, who was present as one of the members of the conference, (representing, with Mr. Jacoutot of Strasburg, the French Institutions,) and it constitutes an article of no small interest. We have condensed from it a few notices of the questions of principal importance which were discussed on the occasion.

More than thirty instructors of the deaf and dumb from the various schools of Germany and Switzerland assembled at Pforzheim; beside a number of other gentlemen, whose interest in the general subject led them to attend the meeting, although they were none of them directly connected with the profession.

The convention continued three days, with two sessions each day; the first extending from eight o'clock, A. M., to one o'clock, P. M., and the second, from three to six in the afternoon. The evenings were also devoted, although in a less for-

mal manner, to the same subject. Mr. Riecke, director of the seminary for teachers at Esslingen, (to which is attached a school for the deaf and dumb,) presided at all the meetings of the convention, in a very able manner. The opening exercise was a discourse by Dr. Muller of Pforzheim, embracing a historical account of the instruction of the deaf and dumb in the Grand Duchy of Baden; after which the regular discussions began. We can only give the briefest account of these discussions, and shall probably fail, therefore, of doing them perfect justice.

Mr. Schœttle presented the plan of a vocabulary, embracing a systematic classification of all words proper to be taught the deaf and dumb, illustrated and explained by pictures.

Mr. Arnold thereupon justly remarked that it is not desirable to spend much time upon instruction in single words, but that the teacher should pass, as soon as possible, to simple sentences.

Mr. Leistner spoke at large upon instruction in language, and the peculiar difficulties to be encountered by the deaf and dumb. He thought, that the education of a deaf mute, at a public institution, should commence at the age of seven or eight years. He combated the opinion held by some, that this class of persons can be best educated at home; showing that the most economical, as well as the most profitable method in other respects, is to gather them into schools by themselves. He urged the importance of having the development of the intellectual faculties, and the acquisition of language proceed together; that is, if we understand him, he would not have the *materiel* of knowledge communicated to the pupil any faster than he should acquire the ability to embody it in language.

The subject of religious instruction occupied much of the time of the convention.

Mr. Roller explained, at considerable length, the method by which he conveyed to the young deaf-mute his first religious notions. He began with the human body. Calling the attention of the pupil to his own body, he required him to notice the form and functions of the various members. He then drew a comparison between the body of a man and that of a beast, and remarked upon the superiority of the former. The mind of the pupil being thus prepared, he said to him, "How well

God has made you !” and then added, “ But there is something in this body still more excellent, although invisible.” As the existence of nothing can be proved except by its action, he next required the pupil to repeat something which he had already learned, and asked him whether it was with his hands that he had retained it. Receiving of course, a negative answer, he proceeded to explain that the power within us by which we preserve what has been acquired, is called the *mind*. Afterward he showed a picture to the pupil, and then removing it, said to him, “ Figure to yourself that picture. You can do it, and you can remember its form and colors. If one of your parents were dead, you could recall his countenance.” Other exercises of a similar nature were added, but it is not necessary to repeat them.

This plan, as explained by Mr. Roller, gave rise to a long debate. There was much difference of opinion among the instructors, in respect to the most profitable manner of communicating religious knowledge to the deaf and dumb. Some, following the experimental method, thought it best to pass from the study of man and the observation of events to the knowledge of God. Others, preferring the historic method, were disposed to rest upon the bible as the sole foundation of religious truth.

Mr. Hill differed from Mr. Roller. Instead of suggesting to the pupil the idea of God, by means of the visible world and the human body, he thought it better to begin with the scriptural history, which he considered the best introduction to religious knowledge.

Mr. Arnold and Mr. Wagner agreed with Mr. Hill on this point.

Mr. Schibel was accustomed to give his pupils detached parts of the Bible, for their moral instruction, but he did not follow the historic chain.

Mr. Kuhlitz, Mr. Leistner and Mr. Stucki judged it most expedient, before commencing sacred history, to develop the interior sentiment of the deaf-mute ; to speak to him of God ; of the soul ; of right and wrong ; and they claimed that in so doing, they followed most closely the customary methods of domestic education.

Mr. Morel inserts, in his report, the following comment, with which we heartily concur. "When we begin to speak to the young deaf-mute of God, and of good and evil actions, he has not advanced far enough, either in the development of his mind or in his knowledge of language, to comprehend the text of Scripture. It is much better to fix his first attention upon the natural world; upon his own body; and to pass in this way from effect to cause. The moral sentiments also should be aroused to early action. Such a course, as preliminary to instruction in religious history, seems to be indispensable."

Mr. Arnold exhibited a copy of an elementary Bible for the use of young pupils, accompanied by explanations. At the Zurich Institution, no special lessons from the Bible are given, as a part of the course of study. At Weissenfels, one hour of each Sunday is devoted to instruction in the Old Testament, and a larger portion of time to the New. At Pforzheim, the Bible is taught and read in three divisions, answering to the three degrees of instruction; *first*, an elementary Bible for beginners; *second*, the Bible of Mr. Jager; and *third*, the Bible complete.

A question arose concerning the practice of prayer in the schools for the deaf and dumb.

Mr. Hill said it should mingle with all their exercises, and constitute, as it were, their daily life.

Mr. Leistner thought that the younger pupils could not keep their attention fixed upon the exercise, so long as the older ones. At Zurich, the former did not engage in all the religious services of the latter, for while the more advanced pupils pronounced with a loud voice, all the prayers, the younger ones repeated, at first, only a single word, and more, afterward, as their education advanced. In the beginning, no explanation of the prayers was attempted. Mr. Schæffer enquired how the deaf and dumb observed the Sabbath. Most of the instructors replied that a religious service was held within the walls of their establishments.

Mr. Arnold, Mr. Schibel and Mr. Leistner observed that public religious services exert but little influence upon deaf-mutes, who are incapable of fixing their attention upon ceremonies which they cannot comprehend. The Protestant worship, ap-

pealing less to the senses than the Catholic, is less impressive to the deaf and dumb.

Mr. Kuhlitz desired to consult the convention respecting the best method of teaching the seventh commandment.

Mr. Hill would abstain entirely from all allusions to this delicate subject.

Mr. Schibel, on the contrary, believed that repeated and full instruction was necessary, to guard the child against the power of passion. He was convinced that children know more of this matter than is commonly supposed, and that there is great danger in leaving them unwarned.

Mr. Kuhlitz feared that in the endeavor to guard children against corrupt habits, we often suggest to them ideas of which they were previously ignorant, and thus, increase the very danger which we wished to shun. In his view, we should follow the example of parents, who carefully watch their children, and adapt their instructions to particular cases, circumstances and opportunities.

Mr. Wagner and Mr. Riecke recommended the greatest prudence upon this subject. It seemed to them that no general rules could be stated, but they agreed with Mr. Kuhlitz, that regard should be paid to the peculiar circumstances of each case that arose, and instruction given accordingly. The pupil should be preserved, as far as possible, from all impurity, without entering into minute details and specifications.

The subject of arithmetical instruction was introduced by a question from Mr. Haug, respecting the extent to which this branch of education could be profitably pursued. It was answered by some of the members of the convention that arithmetic was a study exceedingly difficult to the deaf and dumb, and that all they could hope to accomplish was a merely mechanical performance of examples under the simplest rules.

Mr. Haug was of a different opinion. According to him, instruction in arithmetic should proceed to the same extent among the deaf and dumb as in ordinary schools, and keep equal pace with other studies. The deaf and dumb should be made familiar with the Rule of Three and its various applications; a knowledge of which is almost indispensable to them in the transactions of after life.

Articulation, known to be regarded by all the German schools as of prime importance, could not fail to occupy an important place among the proceedings of the convention.

Mr. Hoos thought that the first year of the pupil's course should be devoted to single articulations.

Mr. Hill maintained that if articulate sounds are taught, without any reference to the significance of words, the pupil soon grows weary of an exercise so purely mechanical. Therefore, it is desirable to explain the meaning of such words as the pupils are taught to pronounce. Instead of devoting one year to the mere mechanism of speech, he would have a small portion of time set apart, each year, for this exercise.

Mr. Wagner thought it possible to improve the pronunciation of the deaf and dumb, by a kind of vocal gymnastics.

Mr. Leistner expressed the fear that by endeavoring to make the pupil utter the most difficult articulations during the first year of his course, he would become fatigued and disgusted.

Mr. Hill remarked that sometimes the deaf-mute pronounces better the first year than the second, so that it is important to insist, at the beginning, upon the most difficult pronunciations, in order to obtain as perfect an utterance as possible.

Mr. Binder believed that the deaf and dumb, like other children, should be taught at first to pronounce entire words, and not decompose them into syllables until afterward.

Mr. Haug read a long essay, in which a parallel was drawn between the German and French methods of instruction; the preference being naturally given to the former. Messrs. Wagner, Hill, Schibel, Arnold, Riecke and others took part in the interesting discussion which followed; Mr. Morel sustaining against them the cause of the French schools.

The medical question was not overlooked by the members of the convention.

Mr. Ortgies offered some remarks upon the causes of deafness.

Dr. Muller said that the principal cause of this calamity was scrofula.

Mr. Schœttle and Mr. Kuhlitz enquired whether the relative number of deaths from consumption was greater among deaf-mutes, than among those who hear and speak.

Dr. Muller remarked that very many deaf-mutes, at the age of fourteen, fifteen and sixteen years become consumptive, but the fact should be attributed, he thought, not so much to their deafness, as to the physical changes incident to the access of the age of puberty. To institute a just comparison, in this respect, between the deaf and dumb, and persons gifted with all their senses, it would be necessary to construct a table of comparative mortality; but the elements of such a table are wanting. In his view, the exercise of the vocal organs is of advantage to the deaf-mute, by expanding and strengthening his chest.

Mr. Arnold was of the same opinion, and confirmed it by citing the case of a pupil who came to him, troubled with a difficult and painful respiration; which, however, disappeared after a few months' exercise in speech.

Many of the members thought gymnastics were of greater service in the development of the chest, than the practice of articulation.

Mr. Schibel said that the exercise of the vocal organs strengthened the lungs of such deaf and dumb pupils as had arrived at the proper age for it, but that this was not the case with the younger ones, who were fatigued and injured by the efforts demanded of them.

Dr. Muller thought that we should begin very early to make the dumb speak, and then, it would no more fatigue and injure them, than it now does other children.

Mr. Wagner drew a picture of a properly organized institution for the deaf and dumb. Each establishment, he said, should have a garden attached to it; a hall of recreation for "winter and rough weather;" a library for teachers and pupils, and an apparatus for gymnastic exercises, where physical training could be given, under the supervision of one of the instructors. Every institution should have a physician connected with it, who should pay the closest attention to the health of the inmates. The proper age for admission is between eight and twelve years, according to the length of time proposed to be spent in the acquisition of knowledge. Mr. Wagner thought that this time should be prolonged beyond its present usual limits. In regard to the degree of deafness sufficient to justify

admission to a school for the deaf and dumb, the rule should be to receive only those so deaf that they could not be taught to advantage in ordinary schools.

Mr. Schæffer inquired whether it was best to receive pupils at certain regular periods, annually or semi-annually, or to admit them at all times of the year indifferently. He spoke of the school at Friedberg, where they prefer to receive pupils one by one, rather than all in a body. This, however, was not approved by the members generally.

The question was asked whether there was any country, where parents were compelled by law to educate their deaf and dumb children, and it was ascertained that this was true in Denmark and Saxony.

Another point brought before the convention, respected the deficiencies of literature, as related to the deaf and dumb. Mr. Hill observed that there was no lack of useful works upon the subject, but the great difficulty lay in finding the means of publication. The instructor, after having devoted his nights to a work upon some subject connected with his profession, brings it before the public only by defraying the whole expense from his own private purse; happy, even, if the reputation which he may gain among his colaborers, shall furnish any reward for his efforts. Mr. Hill proposed that a company should be formed to aid the publication of works adapted to the deaf and dumb and their instructors. A committee might be appointed whose duty it should be to examine all manuscripts presented to them, and such as received their *imprimatur*, should be printed at the expense of the association; each member pledging himself to subscribe for one or more copies. This proposition was unanimously adopted, and a committee consisting of Messrs. Hill, Wagner and Schibel, was forthwith appointed to organize an association, and to examine such manuscripts as might be offered.

Mr. Wagner adverted to the periodical publications for the deaf and dumb, which had appeared in other countries, and regretted that Germany had not yet followed their good example. He expressed himself strongly in regard to the utility of such a work, and proposed the establishment of a weekly paper, the fifty-two numbers of which should form a volume at

the end of the year. The cost of this volume should not be more than thirty kreutzer. The paper should be issued at Stuttgart. The government of Wirtemberg had already promised to contribute one hundred florins toward the expense of the publication, and there was reason to hope that other German States would aid in an enterprise intended for the equal benefit of all the deaf and dumb.

The plan of Mr. Wagner was adopted with entire unanimity, and a committee was appointed to carry it into execution. This committee consisted of six members; three of them Catholics, Messrs. Bach, Ettel and Haug; and three Protestants, Messrs. Wagner, Hill and Arnold.

Mr. Wagner spoke of the importance of providing means for the better religious instruction of the deaf and dumb. He desired that the instructors would unite together, for the purpose of producing an elementary catechism, which should be adopted in all their schools.

Mr. Hill did not think that such a work could be compiled. He preferred to have each institution for the deaf and dumb make use of the same catachetical books as were employed in the other schools of the State to which it belonged.

Mr. Haug expressed the opinion, that before busying themselves about religious instruction, they should take the necessary measures to produce a practical work upon instruction in general. Afterward, a number of reading books might be compiled, among which a place could be found for a catechism.

Mr. Riecke was not convinced that a special catechetical work was necessary for the deaf and dumb.

Mr. Wagner replied that the books written for pupils gifted with all the senses, were too elevated in style to be easily comprehended by the young deaf-mute. He regarded the catechism which he proposed as an introduction to the ordinary works, and he asked for the appointment of a committee to carry out his plan. The convention complied with his request, and a committee was accordingly appointed.

Mr. Wagner also submitted to the meeting the outlines of a small work, which should be the *vade mecum* of the deaf-mute, after his departure from school. This manual should indicate to all persons who might be brought into connection with the

deaf-mute, the manner in which he should be treated by them ; it should point out the kinds of occupation most appropriate to his peculiar circumstances, and furnish him all possible aid in the business of life ; and it should instruct him in respect to the various duties which he owes to society. The convention approved of Mr. Wagner's views on this head, and persuaded him to undertake the execution of his own plan.

Having arrived at the term of its labors, the convention appointed a committee to prepare and publish a report of its proceedings, and after deciding that the next conference should be at Weissenfels, in the September of 1848, it adjourned for one year.

We have thus indicated, in the briefest manner, the questions of principal interest discussed by the German instructors of the deaf and dumb, at their meeting in Pforzheim. The advantages of such a *reunion* of men engaged in the same employment, are obvious. It is the contact of mind with mind which oftenest strikes out the spark of truth. The thoughts are quickened in their flow ; the inventive faculty is invigorated ; suggestions of great value, as germs of future action, are mutually given and received ; the various methods employed by different teachers are thoroughly sifted, and whatever is good in them separated from that which is without value or positively hurtful ; and the whole effect of such interviews, if properly conducted, cannot be otherwise than profitable to all concerned in them.

Is it not possible, we desire to ask, for the American teachers of the deaf and dumb, to follow this example of their German brethren, and come together occasionally for mutual consultation ? The great distances by which many of the American schools are separated from one another, is an obstacle, certainly, to much inter-communication, but yet, it is not insurmountable. If a meeting of the kind suggested should be appointed to be held at some convenient time and place, (let us say Philadelphia, during the summer vacations of 1850,) we are rather sure that as many as twenty-five or thirty instructors of the deaf and dumb could, without material difficulty, be present ; and we are very confident that they would not meet and separate, without receiving mutual benefit.

It has long seemed to us that the education of the deaf and dumb was yet in comparative infancy, and that new methods would sooner or later be devised, which even prejudice must receive as great improvements upon the old. In respect, especially, to the acquisition of written language; an acquisition the most of all important to the deaf-mute, and yet, one in which he is now preëminently deficient; it has seemed to us that there *must* be some mode of instruction, still hidden in the future, superior to any heretofore employed. We know of no better method to develop and bring into substantial form, any such latent possibility, than for the best minds among the instructors of the deaf and dumb, to come together; to destroy each other's errors, and to quicken their diligent search after "a more excellent way" than any in which they have hitherto traveled.

"PLEAD FOR THE DUMB."

[The following verses are taken from the Eighteenth Annual Report of the Glasgow Institution for the Deaf and Dumb. The name of the author is not given. EDITOR.]

PLEAD for the Dumb!

For him, alas! denied

Those grateful senses by omniscient Heav'n,

A source and means of kind communion giv'n,

To warm life's flowing tide,

Else cold and numb.

Think! on his lone

And desolate ear ne'er fell

The tender accents of a mother's tongue,

As o'er her silent babe in grief she hung,

Nor lullaby's fond swell,

Nor love's soft tone,

Nor yet the sound

Of nature's melodies:—

For him, the merry warblings, that delight

The dreamy ear of childhood, and invite

The smile respondent, these

Breath'd vain around:

"Plead for the Dumb."

Nor could he know—
 For who could teach ?—the word
 Divine beneficence to earth did send
 A boon and blessing ; whose sweet power can rend
 Death's chain : for ever heard
 Balming our woe :

And oft he grew
 A poor, neglected child,
 Of the fair uses of his being shorn,
 A burden or a scoff ; and sad, forlorn,
 Look'd on the world's rude wild,
 Wept and withdrew :

But pain and grief,
 Though long enduring, cease ;
 And from the gloom of suffering the fair star
 Sends forth, to cheer and save, its beams afar ;
 Bright harbinger of peace
 And of relief :

Good men stood forth,
 And passed not pitiless by,
 Nor idly pitying, but with heart all kind
 And the strong effort of unyielding mind
 Wrought a new destiny
 For him on earth :

With care and art,
 Fertile in means, they taught
 To ready sight the magic power of sound ;
 And, in the prompt obedient hand, they found
 An instrument of thought
 Quick to impart.

Nations look'd on,
 And bounteous succor gave ;
 Thousand of wretched mothers, then, who sad
 Had eyed their first born hope, and wept, now glad
 Saw raised, as from the grave,
 Daughter or son.

For they could change
 The being into man ;
 Teach him the realms of knowledge to explore,
 Teach him how best his Maker to adore,
 And life's great ends to scan
 In their wide range.

No outcast now,
To him, at length, is given
A life whereby to live; he in the scale
Mounts to his station, and his powers avail;
While, conscious, up to Heaven,
He lifts his brow.

And see him come,
And, with his eloquent eye,
And heart-expressing hand, mark his appeal
For brethren still in bonds!—while man can feel,
He shall not fruitlessly
Plead for the Dumb.

A CHAPTER FROM KITTO'S "LOST SENSES."

[We have had occasion more than once, in previous numbers of the *ANNALS*, to introduce the name of John Kitto, D. D., F. S. A., as the author of several works of more than ordinary merit; and as standing at the head of the small band of deaf and dumb persons who have attained to any especial eminence in literature. It has seemed to us that we could not better fill a few pages of our present number, than by reproducing one of the chapters of his interesting work, entitled "The Lost Senses," as the book itself has never been published in this country and has doubtless been seen by few of our readers. EDITOR.]

SIGHT.

It is often stated, that the loss of one sense is compensated by the extraordinary development, the acuteness, or the strength of another. I doubt this, unless something be meant like that which I have described in the chapter 'Percussions.' If it were true in any other sense, its truth should be most apparent with respect to the sight, which is the organ through which chiefly compensation for deafness would be expected. But my visual powers, naturally good, have been subject to all the accidents of advancing time. I am not aware that a distant object can be perceived by me more distinctly than by persons of ordinary visual power. I have, indeed, noticed that a flock of birds, as rooks, has repeatedly continued visible to me in the distance, after it had ceased to be perceptible to others. But this I attribute to mere habit, and especially to the habit, contracted in my travels, of concentrating the attention upon any

distant object that has once attracted notice. I know not of any particular readiness in *discovering* an object in the distance; and if I knew of its existence, should be inclined to attribute it to the habit acquired at sea, of making out the faint indications of vessels in the distant horizon. But in this respect I abstain from advancing any claims; for I happen to remember, in good time, that on arriving in Stangate Creek, I made inquiry respecting certain "tomb-stones" which I observed scattered over a field at the further extremity of the creek, and which the greatly amused Captain assured me were sheep. For all that, the scene was more like to that of tomb-stones in an Eastern cemetery, than to any other object with which my eyes had been of late familiar.

For the rest I observe nothing particular. In reading, I no longer glory in pearl and diamond types, which I once preferred to any others, and my "miniature editions" remain unread in their repositories. Small types, the names in maps, and Bagster's Polyglots, painfully convince me that the eyes even of the deaf are subject to decay. I require candlelight for things I could once do by the light of the moon or of the fire; and I need strong daylight for that which once the light of even a rushlight could make distinct to me. For five years I have acknowledged these painful facts to myself, and for three I have been talking of spectacles—from the time when the subject was first laughingly started in jest, till even now, when it has ceased to be a laughing matter, and I tremble on the verge of spectacled days.

Nothing that concerns the eyes, is or can be a light matter to one who is deaf; and to whom light has therefore become the only avenue to the soul. To one who lives so much as I do in the world of books, and who is scarcely ever without a book or pen in hand, the privation of this other sense would be the greatest calamity that life could offer. One would be then shut out altogether, not only from the external world, but from every means of intercourse with other minds, and from the intellectual nourishment which such intercourse can furnish. If one becomes blind, the cheerful talk of his fireside may enliven his spirits, and lectures, sermons, and the readings of others to him, may inform his understanding, and give him much food

for thought. If one becomes deaf, he has none of these advantages; but he can read for himself, and this benefit is enhanced by its being the *only* means of intellectual culture and recreation open to him. But conceive the case of him who has lost *both* these prime senses, and by that deprivation is cut off from all the enjoyment and instruction which the ear can minister to the blind and the eye to the deaf. The case is almost too horrible to conceive. There have been cases of the absence of both these senses, and some of them will hereafter be noticed: but in such cases the persons were either born without the senses, or lost them too early in life to know the extent of the privation. The horror is, for him who has been in the full enjoyment of these senses, to lose them both, and more especially to lose the one which has become the instrument of compensation for a previous loss of the other. And this being the case, conceive the exceeding preciousness of the remaining sense—of the hearing to the blind, and of the seeing to the deaf; and then realize the strong anxiety with which one who is deaf, cares for and watches over the delicate faculty which alone lies between him and moral death, and which is yet

“To such a tender ball as the eye confined,
So obvious and so easy to be quenched.”

Could there be left any thing to such a one but snuff and smoke? Indeed, could he even smoke? I do not recollect to have ever seen a blind man smoking; and I think it is true, that one derives no sensation from smoke, nor even knows that he is smoking, unless he is assured of the fact by seeing either the smoke or fire, or both.

But, although I am unprepared to say that I perceive any physical developments of the visual organ, which can be supposed to be referable to the loss of the other perceptive sense, I do conceive that there have been some marked effects, manifested through the eye, of those circumstances which have made that organ almost the only sense of pleasurable perceptions.

It has, I believe, in the first place, developed a sense of the beautiful in nature and art, and a love for it—a passionate love—which has been to me a source of my most deep and pleasur-

able emotions. This I attribute to my deafness. It seems to me that, under ordinary circumstances, this feeling is, in a great degree, the result of cultivation received, at least in the rudiments, through the ear. For this cultivation, formal instruction is not needed, but it is, as I apprehend, imbibed insensibly, in the course of years, from the admiring observations of friends in the presence of beautiful objects. If such observations only *suggest* in the slightest way *what* objects are beautiful, and *why* they are so, this is instruction; for they set the mind to work in the right direction, and indicate the principles which are applicable to all the objects of this sentiment. Now any thing like this instruction I have never had, even to this day. It is not to be acquired from books, and must be conveyed, so far as it is instruction, in the oral intercourse with friends. Such friends need not, I apprehend, be much more cultivated, or much wiser than ourselves. The spark is kindled by the action of two minds. It exists neither in the flint nor in the steel, but is produced by the action of the one upon the other; or if it be latent in both, is only by that action manifested. Peter thinks in his soul that such an object is very beautiful, and *this* is as an instinct; but while he is thinking thus within himself, John remarks that it is beautiful—*that* is the spark. There is not much instruction, commonly so called, in the remark; but there is in it much of that instruction which schools do not know and cannot teach. Peter and John have both the assurance of *two* minds that the object is really beautiful; whereas, without that assurance, it could not have been to either more than an impression which might be erroneous. But it is now an established fact, and one which by analysis and comparison may become the guide to a hundred other facts. It is a thing to be reasoned upon. We ask ourselves, *why* this object is beautiful? and we infer that if A be beautiful, then B, C, and D, which have certain qualities common to A, must be beautiful also.

Now this kind of instruction I have altogether wanted. Before or after my deafness, I never had any one to say to me, "This is beautiful." My tastes, therefore, must be much of the nature of instincts. They began to manifest themselves soon after my downfall, in a rapidly increasing admiration and

love of whatever gratified the eye, and more intense abomination of whatever displeased it. I think that at first, this taste was nearly as general as the terms in which I have described it: but it soon became more discriminating in the objects of admiration, although not in those of disgust, which were evaded as far as possible, *en masse*, as things not to be studied or discriminated, but to be cast out of mind and out of view. It is well, however, that the range of pleasurable was far more extensive than that of unpleasurable perceptions. The former were infinitely varied; but the latter were, I think, confined to dead animals, especially as exhibited in shambles, and to persons deformed, or exhibiting in their countenances traits or expressions which I did not approve. This feeling became at length almost morbid; and I felt thoroughly miserable when in the same room with an ugly old woman, or with a man exhibiting distorted or imperfect features, laboring under any obvious disease, or displaying any sinister or malignant expression in his countenance. I used to feel a strong inclination to fly at them, and drive them from me; but found it more safe and prudent to quit their presence. I do not know that I have altogether got rid of this sort of feeling; but occasion to strive against it and to subdue it was too soon found for me. Authority over me was for some time possessed by a person whose nose had been destroyed, and his upper lip much disfigured by a cancer. This was a terrible infliction upon me. It happened that this man's temper and conduct justified the aversion and horror which his appearance inspired; and by this combination of qualities, he acquired a strange influence over me, such as no man ever before, or ever since, possessed. He seemed as my evil genius. I dreaded, hated, loathed him; and became in all things the slave of his will, obeying the slightest motion of his finger, and the faintest twinkle of his small eyes. He has many years been dead, but I see him now, and dream of him sometimes.

This experience certainly did not tend to diminish the feeling I have described, but it taught me to subdue its manifestations; and eventually, travel and varied intercourse, went far to obtund the acuteness of such perceptions.

I am almost afraid to say any thing about the moon. Yet in

pursuing this subject, necessity is laid upon me to confess, that I have been moon-struck in my time. I must not refuse to acknowledge that when I have beheld the moon "walking in brightness," my heart has been "secretly enticed" into feelings having perhaps a nearer approach to the old idolatries than I should like to ascertain. It is proper to mention this here, because I am strongly persuaded that my intense and almost agonizing enjoyment of this crowning glory of the material universe, is owing in a great degree to the great force with which, by the privation of hearing, my soul was thrown exclusively upon its visual perceptions. And I mention this first, because, at this distant day, I have no recollection of earlier emotions connected with the beautiful, than those of which the moon was the object. How often, some two or three years after my affliction, did I not wander forth upon the hills, for no other purpose in the world than to enjoy and feed upon the emotions connected with the sense of the beautiful in nature. It gladdened me, it filled my heart, I knew not why or how, to view the "great and wide sea," the wooded mountain, and even the silent town under that pale radiance; and not less to follow the course of the luminary over the clear sky, or to trace its shaded pathway among and behind the clouds. This is one of the enjoyments of youth which have not yet passed away. Indeed, I know not but that this feeling towards the ruler of the night, has become more gravely intense. For to the simple impression of the beautiful, are now added all the feelings which necessarily connect themselves with the experience of the same emotions, from the same cause, during long nights of travel or of open-air rest, in many different climates and realms; even from the utmost north to those plains in which the Chaldæan shepherds, watching their flocks by night, pored over the great glory of the spotless skies above them, and drew from what they witnessed, the first insight into the mysteries of the upper world. All these past experiences and feelings centered in the same object—itself unchanged, and looking down upon the world with the same pale and passionless face as on the night it was first beheld—make the moon seem as an old and dear acquaintance, who, in many lands, has been the object of my admiration, and the witness of my few joys and many griefs. And this feeling

becomes the more solemn as time advances, and conducts to the period of life in which the perception of change—great change, in men and things, comes upon me from every side.

After this, I do not know that any single class of objects in nature has acted so strongly upon my sense of the beautiful, or perhaps I should say of the sublime, as mountains. For to me

"High mountains were a feeling,"

from the time that I first gazed upon the glory of the Grenada mountains, as the sun cast his setting beams upon their tops, to that in which I caught the Titanic shadow of Etna in the horizon, or spent my days among the glory of the Caucasus, or wondered at the cloudy ring of Demavend, or mused day by day upon the dread magnificence of Ararat.

An exquisitely keen perception of the beautiful in trees, was of somewhat later development, as my native place, which I did not quit till I was about twenty years of age, being by the sea side, was not favorable to the growth of oaks, and had nothing to boast of beyond a few rows of good elms. But, afterwards, the magnificent oaks and other trees of the interior, called into full activity that perception of beauty in trees which afterwards ministered greatly to my enjoyment as I traveled among the endless fir woods of Northern Europe, and the magnificent plane trees of Media, and dwelt amidst the splendid palm groves of the 'Tigris. Since then I have seldom enjoyed serenity of mind in any house from which a view of some tree or trees could not be commanded. Even in the environs of London, which are really beautifully wooded, whatever country folks may think to the contrary, I have managed to secure this object; and in my present country retreat, in a well wooded district, and within reach of many fine old trees, my heart is fully satisfied. In all cases, my study has been chosen more with reference to this taste than to any other circumstance. In any house which it has been my lot to occupy, I have not sought or cared for the room that might be in itself the most convenient, but the one from the window of which my view might with the least effort rest upon trees, whenever the eyes were raised from the book I read or from the paper on which I wrote. In all cases, even the stillness of a tree has been pleas-

ing to me ; and the life of a tree, the waving of its body in the wind, or the vibration of its leaves and branchlets in the breeze, has been a positive enjoyment, a gentle excitement, under which I could have rested for hours. This strong feeling has enabled me to understand, better than I otherwise might, the curious and often beautiful superstitions and idolatries which were associated with trees in the ancient times ; and I have understood better than Ælian, the class of associations which may have induced the Persian kings to present the glorious plane near Sardis with costly gifts, and to deck it with the ornaments of a bride. It is by this keen perception of the seducements of grove-worship, that one is able to understand and illustrate the many cautions against it which the Holy Scriptures contain. Under the influence of such impressions, I find it very difficult by any effort of reason to control the regret and indignation with which I regard the destruction of a tree, especially if it be one of which I had any previous knowledge. To destroy that which has seen many generations of men pass by, and is still beautiful and strong, and which might still outlive many more generations, is an awful act. The tree seems to have stood among, and to have witnessed, the ever-changing panorama of human life ; and we know that it has in itself been an object of notice, and has ministered some pleasure in past ages, to eyes long quenched in dust. I confess, that under these views the slaughtering of a tree affects me more sensibly than that of an animal, whose years can be but few at the best.

Many readers will consider it strange that with all this appreciation of the sublime and beautiful in nature on the one hand, and with a strong love for pictures on the other, I have but little regard for landscape paintings. Painted action, and the expression of human passion and circumstance, are delightful to me ; but landscapes are insipid. The reason of this probably is, that I care too much for the reality, to have much regard for the imperfect imitation ; and that, by dint of travel, my mind has become so much crowded and pre-occupied with images of natural scenery, in every variety of grandeur and beauty, as to render me rich enough in this kind of wealth, without recourse to the secondary impressions derivable from artificial sources.

Even those who may be disposed to doubt that I owe to my deafness that exquisite enjoyment of the beautiful in nature which I have indicated, will be ready to admit that my enjoyment from pictures may be referred to this source. I have no doubt on the point: for even admitting that a mind naturally active, must have taken some decided turn or other, even had deafness not been superinduced, it was, in this respect of taste, quite as likely that I should have sought my enjoyment in pictures as in books. The food which was first found for the growing pictorial appetite imposed upon me, by the circumstances which made it one of the necessities of my condition to seek gratification for the eye, was of a very humble description. Excepting an occasional painting in the window of the sole picture frame maker, and a few smirking portraits in the windows of the portrait and miniature painters, my only resource was in the prints, plain and colored, and in the book-plates, displayed in the windows of the stationers and booksellers. These were seldom changed, and often not until, by frequent inspection, I had learned every print in every window by heart; so that it was quite a relief to see one of the windows cleared out for a scouring or a fresh coat of paint. Daily did I go to watch the progress of the operation, awaiting with anxious expectation, the luxury of that fortunate day in which the window should display all its glory of new prints and frontispieces. In my own town, the windows of the shops lay within such narrow limits, that it was easy to devour them all at one operation. A neighboring town, two miles off, had its book and print shops more dispersed; and this I divided into districts, which were visited periodically, for the purpose of exploring the windows in each, carefully and with leisurely enjoyment, at each visit. Here, I had often the inexpressible satisfaction of finding that a window had been completely changed since I saw it last, which could not happen in my own town, where a leaf could not flutter in any window without my cognizance.

Colored prints were much in vogue in those days; more so, I apprehend, than at present, when we seldom think of giving color to any superior kinds of engraving. Even caricatures, which then blazed forth with red, blue and yellow, now produce their effects in simple black and white. The earlier practice

was more satisfactory to one who merely sought pleasure for the eye, and to whom the degree of instruction which eventually results from such constant inspection and comparison of engravings, was entirely an accident. Color is certainly a source of great pleasure to the eye, and although I have in later years risen above dependence upon it, and can obtain much enjoyment from uncolored prints, I retain a general partiality for color, and would like to see it employed in many ways wherein our purists would reject its assistance. For instance, after having been accustomed to the cheerful colors of Oriental attire, I have little patience, albeit I wear black myself, with the sombre hues of modern European male costume, which seems to me one of the austere barbarities of over refinement. I may live to see the revival of a better taste; and meanwhile it is not one of the least of the obligations we owe to woman-kind, that they, in their own persons, have afforded no countenance to this innovation, but have consented still to enliven, by pleasant colors in their raiment, the heavy atmosphere in which we dwell.

To return to pictures. With the predilections which have been described, it may easily be conceived what enjoyment I was enabled to find in London, with its endless variety of print shops and exhibitions of pictures. By the time of my return from abroad, the National Gallery was open, and the many happy hours which have been spent there, feasting the eye and the imagination, have no doubt tended to form and purify my taste, and to invigorate my perceptions. Still, I know little or nothing of the routine rules of art, and the styles of masters. I look upon a picture as an object of sensation, and form my judgment of it according to the degree of enjoyment which a close inspection of it conveys to me. This is not much more than an instinctive perception, but it generally runs right, as it seems that I usually single out for my admiration the paintings which I afterwards learn to be first-rate works of art, and seldom waste much notice on those which turn out to be of little worth. I should add, however, that any gross impropriety, so common in the old masters, of costume or historical treatment, is quite sufficient to neutralize whatever pleasure I might derive from a picture as a work of art. The Prodigal Son in

trunk breeches, and king Joash as a half-naked mulatto, are things too hard for me. Pictures thus treated cease to be truths; and I have, through life, sought the true not less earnestly than the beautiful.

Another strongly developed use of the visual organ, is manifested in the habit of seeking the character, and passing sentiments of persons in their countenance. It is probable that one who is in possession of his hearing, derives from the tone of the voice and manner of speech of the person to whom he attends, certain impressions concerning his character and existing feeling, equivalent to those which the deaf, for the want of this source of information, has no alternative but to seek in the countenance of the person who comes before him. Thus it is true that, in a certain sense, every one who is deaf must become a physiognomist; not by any rules of art, but as a matter of impression merely. He may not know the distinct meaning which a Lavater might assign to every particular feature, nor may be able to detect the significance which a Spurzheim would discover in the proportionate development of the "basilar" and "sincipital" regions of the head; but a rapid glance enables him to gather an intuitive and unscientific aggregate of all the conclusions to which scientific investigations might lead, and to realize an impression concerning the person with whom he has to deal, which he might find it difficult to define in words, but which is generally so true, that subsequent acquaintance seldom gives occasion to correct the notice which the first hasty glance conveyed. There is nothing annoying or obtrusive in this scrutiny; for although the deaf may continue to watch the countenance with interest and solicitude, this is only for the purpose of catching the passing feeling, to assist him in understanding what is said, by enabling him to connect a living spirit drawn from the countenance of the speaker, with the dry forms in which words are of necessity presented to him. The measure of the man himself, is taken at the first glance; and as this has no other object than to put the observer in a right position in the expected intercourse, no further survey *for that purpose* is usually made, although, certainly, a note is mentally taken of any marked gesture or expression of countenance which is observed in the progress of

the intercourse, and it goes to complete or correct the impression derived from the first survey.

This survey of faces for the purpose of forming an estimate of character, becomes in time so much a habit, that it appears to be quite intuitively practised even where no intercourse is expected to follow. In large assemblies I take much interest in traveling over all the countenances distinctly within my view, even as an amateur would inspect a bed of tulips ; and very often have I walked from St. Paul's to Charing Cross, and have scanned, and realized a distinct impression of every face which has met my view in that populous walk. They are living pictures, and as such they strike my attention, and I study them. Any one who has done this cannot fail to have formed a strong opinion concerning the vast masses of ill-compacted matter which has been cut up to form the aggregate of the insipid and characterless faces which crowd our streets. Faces really beautiful or ugly, really engaging or repulsive, really striking or eccentric, are rare ; but to find one such is sufficient recompense for much dreary travel over the wilderness of a thousand unmeaning countenances.

It must be obvious from what has been stated, that being in darkness must be peculiarly irksome to the deaf, as this nearly throws out of exercise all the perceptive faculties, and, for the time, reduces the patient as nearly as possible to the deplorable state of one who is *both* deaf and blind.

Most people like to sit in the twilight, and are seldom in a hurry to ring for candles. But this is far from being the case with the deaf, if I may form a judgment from my own experience. I dislike not twilight, or even darkness, so that it be not "pitch dark," when in the open air ; but indoors, there cannot be a sorer grievance to me. So soon as it becomes too dark to read, I am impatient and restless until the lights are introduced. The reason is plain : the eye ceases to be a means of any enjoyment or information. No book can be read, no communication can be carried on. As the darkness deepens, any conversation in which I may have been engaged comes to a dead pause ; and on my side not a word is uttered until light is obtained. This is because that unless the face of the person addressed is visible to me, I cannot know that anything said to

him has been heard or understood, nor perceive any gesture of assent or dissent; and on the other hand, no communication can be made to me when I become unable to distinguish the play of the fingers in the use of the finger alphabet. This is a deplorable situation; in which the eagerness to continue the remarks, or to see what the interlocutor has to say, gives a more painful consciousness of the privation under which one labors, than can any other circumstance of ordinary occurrence in the life he leads. If several persons are in company, the idea that they are all sitting in silence, waiting for the lights, is distressingly present to the mind; for as the movements of the lips are not perceived, it requires an effort of recollection to be aware, that others can speak to one another freely in the darkness by which you are silenced.

The deaf are subject to other inconveniences from darkness, which may not have occurred to the notice of any but those who have had opportunities of attending closely to the subject. It is, however, evident, that there are many common acts of life, in which the intimations of the eye or ear are necessary to all assurance of safety and precision of action. I will specify two occasions in which I have been strongly convinced of this, and which will serve as examples of many other incidents of the same class.

I once went up St. Paul's, so high as the gallery at the top of the dome. As I was then accompanied by a friend, the adventure was accomplished without much inconvenience, and I was so much interested in the view over the great city from the high point which had been reached, that I ventured to promise myself many more such excursions from which air, exercise, and eye pleasure might at once be realized. One attempt of the kind by myself was quite sufficient for me. Those who have ascended to that mysterious height, know that it is accomplished in utter darkness up sundry flights of wooden steps or stairs, with numerous turnings, and protected at the sides only by a hand-rail. Over what depths these stairs are laid I know not; but the impression to one who could not hear, and where the darkness prevented from seeing, was, that they hung in air over some fathomless vacuum, so that if one took a false step, or slipped over the stairs, down he would go

—down, down, down to the very crypts of the cathedral. The only correction of this impression which could be gained was near the top and bottom of the ascent, where a faint glimmering of light disclosed certain mighty beams crossing the abyss in various directions, suggesting the pleasant alternative that one's brains might be knocked out a good while before reaching the bottom. As I went up and descended this apt symbol of "ambition's ladder," many persons passed me from above and from below, of whose approach I had no intimation by voice or footstep. These were my real or imagined dangers; for while on the one hand, it was only by feeling along the hand-rail that I could direct my own course, during the devious turnings of the stairs; on the other, I was in the utmost trepidation lest in my ascent I should be trodden down, and hurled over by parties hurrying down from above, and of whose approach I could not know till they were close upon me; or lest that in my own descent I should myself deal out the same doom upon those who were toiling their upward course. The latter danger was perhaps greater than the former; for those who were coming down might know by the sound of my footsteps, that some one was before them; but of the proximity of those who were meeting me in my own descent, I could have no intimation. In fact, I actually came breast to breast with several persons, who would certainly have been toppled over by the concussion, if I had descended with any of the impetus with which many others came down. Now all this anxiety and alarm arose from the want of *both* sight or hearing, either of which would have perhaps assured me that the dark gulf over which the steps hung was not so formidable as I apprehended; or would certainly have acquainted me with the nature of the ascent, and would have relieved me from that ignorance respecting the approach of others, which involved me in danger and made me dangerous. This to me seemed a greater danger—at least it affected me more strongly than any, and they are not few—that I ever incurred in all my adventures by flood or field: and when I landed safely at the bottom, I vowed never again to tempt so great a danger for so inadequate a recompense. My old experience in falling may have had some effect in producing this trepidation: for that experience was

certainly not calculated to recommend this kind of operation to me ; although if there seemed any chance that my hearing might be knocked in again, by such another concussion as that which knocked it out, it might appear worth my while to try it once more.

It is not long since that I had occasion to ascertain the impossibility, for one who is deaf, of walking in country lanes after nightfall. My present abode is something above a mile from a railway station, the road from one to the other lying through pleasant lanes, which are without lamps or separate foot-paths, although much frequented by vehicles to and from the railway. When I have been anywhere by the railway, it has been my usual practice to return by daylight, and walk from the station to my own home. But one evening I missed a train, and it had become dark by the time the station was reached. Nevertheless I still walked on, as I had not previously avoided being late from any considerations connected with my deafness. I had not proceeded far, however, before I became uneasy ; and found myself looking back every moment, to see if some carriage from the railway might not be close upon me. The case was plain. As the night was very dark, a carriage from behind might be driven over me before the driver could be aware. My deafness would preclude me from hearing its approach, and the darkness would prevent the driver from seeing me in front, so as to keep clear of me. I never before was so strongly sensible of the advantage of the lamps and causeways to one in my condition ; and so painful was this dark walk to me, that I have never since ventured to repeat it.

Although, as stated at the outset of this chapter, I am unable to claim any marked strength in visual perception, I cannot but consider that the remarkable distinctness and permanence with which images received through the eye remain impressed upon my very mind, must be ascribed to the unconscious intensity of even casual observation, when the eye becomes the *sole* medium through which the images of objects have access to the brain. It thus happens that my mind retains a most distinct and minute impression of every circumstance in which, at the time of occurrence, I felt the slightest

degree of interest ; of every person whom I have at any time during the last twenty-eight years regarded with more than casual observation ; and of every scene upon which, during frequent and long-continued change of place, I bestowed more than the most cursory notice. It is something to say this, under the immense variety of new objects which, during a long period of time, were constantly passing before my eyes, like the moving panoramas of some London exhibitions. And it should be understood that what I mean by "cursory observation" is the *seeing* of a thing without *looking* at it ; and therefore that I retain a clear impression or image of everything at which I ever looked, although the coloring of that impression is necessarily vivid in proportion to the degree of interest with which the object was regarded. I find this faculty of much use and solace to me. By its aid I can live again, at will, in the midst of any scene or circumstances by which I have been once surrounded. By a voluntary act of mind, I can in a moment conjure up the whole of any one out of the innumerable scenes in which the slightest interest has at any time been felt by me. I am not exactly aware of the extent in which this faculty may be common or not to others : but from the few opportunities I have had of comparing my own impressions with those of others, I think that where ordinary observation is limited to one or two prominent points in a set of circumstances, mine embraces the *whole* of the circumstances in which these prominent points were involved. If I wish to recollect a person, along with him comes all the scenery amidst which I beheld him, and all the persons who were at the same time associated with him ; and so, in like manner, if I wish to realize a scene, to conjure up the view of a place, it comes before me peopled with the very persons I saw in it. This last point I indicate with emphasis ; because I notice that most persons in peopling the scenes which at a distance of time they strive to realize in their imaginations, are apt to put in many figures borrowed from other places which they saw shortly before or not long after, and which, in this and some other important points, they do not sharply distinguish from the one which should form the sole object of their recognitions. Indeed, I have known some persons whose perceptions are so dull in this matter, that they

will populate a place which they recollect, with inhabitants from a tribe of a nation different from that to which it really belonged. It may also be observed that the figures are not simply lay figures arrayed in a certain garb, but real existences in all the identifying circumstances of form and feature, of which as many are *individually* remembered as usually occupy the foreground of any picture, and which did occupy the foreground of the actual scene from the point of view in which it engaged my notice.

In actual travel, I was loath to trust to a faculty which had not been sufficiently tried, and which might lead me astray. I therefore diligently wrote up my traveling journals day by day. But, although I had much occasion for the literary use of the facts and observations thus obtained and preserved, I have had scarcely any need to refer to these journals, seeing that whatever I wished to recollect became at once present to my mind in all its accessories and circumstances. It may, indeed, be alleged that the act of keeping a journal must have tended to produce that distinctness of impression which has been described. I should have supposed so too; but the fact is, that the recollections are equally clear and distinct with reference to one part, extending over five hundred miles, of one journey, during which I was prevented from keeping any journal, and are also equally vivid with reference to *home* scenes, of which no written record is attempted.

Experience has taught me strong reliance upon this faculty. I have so often been able to prove myself right, whenever the impression of another in any matter of ocular evidence has been different from my own, that I feel it safe to adhere to my own view of the point with all reasonable obstinacy.

One out of many instances, will illustrate this point better than much abstract statement. In the place where I now write, some of the houses have fronts of red brick, and others have the fronts covered with plaster. I first went to see the house I now occupy in company with another person, who afterwards went again alone. The day before removing to it, a question arose whether the front was brick or plaster. My impression was that it was plaster; but my companion scouted the idea, and was quite sure of its being good red brick. As I

was sensible that I had only given the matter cursory and not pointed attention, that is, that I had merely *seen* and not *looked* at the front, I was afraid to be too positive; in opposition to one who had been twice on the spot, and who must have had reason for being so resolute in behalf of so marked a thing as red brick: yet, on the other hand, I had been too much in the habit of relying upon my own ocular impressions to abandon the ground I had taken, even though the weight of evidence and authority was two to one against me. I was therefore content to leave the matter in abeyance; retaining my own impression, but admitting my reluctance to be too positive in affirming a point contradicted by one who had better means of judging. It was left for the proof of the ensuing day:—and that proof was in my favor; not a morsel of red brick was to be seen in any part of the house, which was covered, from ground to roof, with plaster. I confess that I allowed myself to exult at this, as it was a very strong proof of the *distinctness* of the faculty of minute observation, and was all the more important to me as my own impression was in this case founded on a cursory observation, and was distinctly opposed to what would have been far better legal testimony.



ORGANS OF SPEECH AND HEARING.

[We make the following extracts from an English work entitled, “An Essay on the Deaf and Dumb; shewing the necessity of Medical Treatment in Early Infancy: with Observations on Congenital Deafness. By John Harrison Curtis.” The author, in his preface, recommends, “as a measure of primary importance, a minute examination of all deaf and dumb children; and that none should be presented for admission into asylums, unless accompanied with certificates of such examination by competent professional men, stating that every medical means of restoring or improving the sense of hearing had been employed without success.” He evidently cherishes a more than common degree of faith in the efficacy of medical

treatment in all such cases, and he seems disposed withal to regard it as a fault of existing schools for the deaf and dumb, that no more attention is paid by their conductors to the possible restoration of hearing. There may be a measure of truth in what he says on this head; and yet, there are so few well attested cases of the cure of congenital deafness; and the parents and friends of the deaf and dumb have been so often cheated and subjected to heavy expense by promises of cure that were never realized, that there seems to be some ground for the distrust now so generally felt of medical experimenters upon the ear. The extracts below, although made somewhat obscure by professional terms, may be of service to those who wish to learn something respecting the vocal and auditory organs, and we therefore give them place.—EDITOR.]

“Hearing may be defined, the function intended to acquaint us with the vibratory motions of bodies. It is the exercise of that faculty, or sense, by which we appreciate and estimate all vibrations from sonorous bodies, and these vibrations are termed sounds: sound is conveyed by the atmosphere, in straight lines, to an incredible extent, which lines have received the appellation of sonorous rays, are increased in proportion to the elasticity of the body through which they pass; while the denser the body is, the more they become diminished in strength. The true seat of hearing is in that part of the organ which is formed by the *portio mollis* of the seventh pair of nerves; and its pulp is beautifully distributed upon the *ampullæ* of the membranous semicircular canals, also upon the *barbula*, and the *zona mollis* of the cochlea.*

The manner in which hearing takes place may be thus simply explained:—The rays emanating from a sonorous body are directed to and arrive at the ear, where they become concentrated, in consequence of its peculiarly elastic structure; and in this concentrated state they pass along the external auditory foramen to the *membrana tympani*, on which they excite a vibration; this vibration of the *tympanum* is communicated to the *malleus*, in immediate contact with it; the ac-

* William Hunter, M. D.

tion of the malleus conveys them to the incus, and the latter again to the os orbiculare, whence they next reach the stapes.* The basis of this last bone is extended within the vestibulum, in that part where, placed as a centre, it faces the common channel of the membranous semicircular canals, as well as the orifice of the scala vestibuli. In consequence of this situation, the vibrations on the stapes are extended to the water of the labyrinth, and the undulations directed from this part, as from a centre to a circumference, strike first the alveus communis, and are next extended throughout the liquor of the labyrinth surrounding the membranous semicircular canals, agitating by their undulations their whole surface; and this consequently affects the nervous expansion, spreading over all these parts.† One scala of the cochlea opens into the vestibulum, and the other begins from the fenestra ovalis; and being both filled with water of the labyrinth, and communicating with each other at the apex of the cochlea, the sonorous vibrations are in this manner communicated also to the scala of the cochlea. Besides this, between the scala of the cochlea in the middle point, as it were, is placed the zona mollis, where the nerve is also extended, and the sonorous undulations take place.‡

It is by these varied actions of the different parts on the auditory nerves, that the latter is enabled to convey the vibrations to the sensorium, by which the mind is informed of the existence of sound, and is enabled to calculate its import, and judge of its difference or degree; for gravity, or acuteness of sound, depends only on the number of vibrations given at the same time.

The situation of the ear, it may be observed, is more internal, and its powers are more concentrated, than those of the eye; its nervous expansion is more limited, and the bodies which act upon it are denser and more solid than those which influence the organ of vision; hence the sensations conveyed by it are limited in point of distance from its object, though they are more numerous and durable than those of the eye.

The organ of voice, or larynx, has been compared to a clar-

* M. Bailie, M. D.

† Professor Robbi.

‡ Buffon.

inet, and similar instruments: it is composed of a mouth-piece, the aperture of which admits of expansion or dilatation, and of a tube which is capable of being lengthened or shortened; the tube is situated upon the superior part of the trachea, so that, as the air passes out during expiration, it may cause the edges of the aperture, at the entrance of the larynx from the mouth, to vibrate. If the upper part of the trachea be divided, on looking into the larynx from below, the tube, from being cylindrical, is seen to assume abruptly a triangular prismatic form; the two long sides of the triangle extend horizontally inwards and forwards, to meet at the front of the larynx. The base of the triangular opening is short, and is placed transversely.

The mouth, or orifice of the larynx, is called the *rima glottidis*; the two long edges that meet at its fore-part are termed the *chordæ vocales*. On looking into the larynx from above, the epiglottis is seen: it consists of a thin flap of fibrous cartilage, held vertically, by its elastic connexions, against the root of the tongue, but capable of being thrown down to cover the opening of the glottis, the lips of the glottis, or the reflection of the mucous membrane, from the edges of the epiglottis to the posterior margin of the larynx, and the *ventriculus laryngis*, as the shallow fossa is called, placed immediately above and to the outside of the *chordæ vocales*, which permits these parts to vibrate freely.

When in a living dog an incision is made immediately below the cornu of the *os hyoides*, so that the cavity of the larynx is exposed, the following phenomena appear: at each expiration the *rima glottidis* is narrowed, and the *chordæ vocales* are brought nearer to each other, so that in part of their extent they come in contact. When the animal cries, the *chordæ vocales* appear to vibrate; when the tone uttered is grave, the *rima glottidis* is fully expanded, and the *chordæ vocales* appear to vibrate in their entire length; when the animal utters a shrill cry, the *rima glottidis* is observed to become much narrower, and the *chordæ vocales* being then in contact at their anterior part, their posterior portion only appears to vibrate.

The *rima glottidis* is the mouth-piece of the larynx, and corresponds in some measure with the reed of the clarinet, or with the lips of a person whilst playing the flute. In pursuing

the same comparison, we observe a contrivance similar to the stops in these instruments, by which the tube may be shortened or lengthened, in the alternate rising and falling of the larynx. When the larynx is raised, the vocal tube is shortened ; when it is depressed, the tube is lengthened. Accordingly, when an acute note is uttered, the larynx is felt to rise, and to sink when the voice falls to a grave tone.

The use of the epiglottis, according to Magendie, is to perfect the larynx as a musical instrument. It is said that in the clarinet a note swelled beyond a certain degree of loudness is liable to break into a higher note. Now, Mr. Grenie discovered, that by placing a tongue of elastic substance, to break the current of air, this imperfection may be remedied. The epiglottis is just such a contrivance in the vocal organ, the use of which was unknown until it was thus accidentally discovered.

We have now to raise the curtain, and to examine the mechanism by which the changes are produced in the situation of the larynx, and in the size of the rima glottidis, which have been described.

The same muscles that are used to raise the pharynx in deglutition, are employed to elevate the larynx in modifying the tone of the voice. This action, for either purpose, is primarily instinctive ; afterwards, we repeat by volition an effort which we recollect was attended with a result that pleased us. Other smaller muscles, which extend from point to point of the cartilages of the larynx, alter the dimensions of the rima glottides. The principal piece in the structure of the larynx is the cricoid cartilage, a thick ring rising behind, to the height of an inch ; it is received between the two flat plates of which the thyroid cartilage consists ; and upon its raised posterior margin, two little pyramids of fibrous cartilage, called the arytenoid cartilages, are loosely articulated, so as to move freely. The edge of the chordæ vocales appears formed of a peculiar elastic substance, extending from the front of each arytenoid cartilage to the thyroid ; so that any movement given to the former immediately affects the dimensions of the rima glottidis. Muscles, termed crico-arytenoidei postici and laterales, extend from the back and outer part of the cricoid cartilage to the arytenoid of

each side, and in their action draw the two apart from each other, and enlarge the rima glottidis.

Another broad but thin muscle, termed the thyroarytenoideus, extends from the arytenoid cartilage to the thyroid. This muscle is parallel to the chorda vocalis of the same side, and enters into its composition. The three preceding muscles are supplied by the recurrent nerve, a branch of the nervus vagus: upon its division, animals lose their voice. It is easy to account for this phenomenon, by reference to the anatomical facts which have been mentioned. When the muscles which the recurrent nerve supplies act together, the chordæ vocales are thrown into a state of tension. If the crico-arytenoidei are stimulated to contract more forcibly than the thyro-arytenoidei, the aperture of the rima glottidis is capacious, and fitted for the production of grave notes. If the thyro-arytenoidei, on the other hand, act the most forcibly, the chordæ vocales must be drawn near to each other, and, coming into contact at their fore-part, through the swelling of the shortening muscles which enter into their composition, are at liberty to vibrate in part only of their length.

Another set of small muscles is found at the upper part of the larynx; the arytenoideus transversus and the arytenoidei obliqui extend across from one arytenoid cartilage to another, and in their action draw these parts together, and entirely close the aperture of the glottis. These muscles, with the mucous membrane which invests them and clothes the adjoining surface of the larynx, are supplied by separate branches of the nervus vagus, termed the superior laryngeal nerves; and though it is probable that their action in some degree influences the voice, yet they are principally concerned in other functions of the larynx, which have been already alluded to, and may on the present occasion be fully explained.

The larynx is the guard of the respiratory apparatus during deglutition: when the food passes over its aperture, the muscles last described instinctively close it. When the nerve which supplies them is divided on both sides, deglutition can no longer take place perfectly, but each attempt at swallowing is attended with the entrance of some of the food into the trachea, which is immediately expelled by violent coughing, the sudden action

of the expiatory muscles, which drives out the offending substance before the torrent of air that is expelled.*

Voice is attributed to such animals only as have lungs; lungless animals are either dumb, or, at most, sound, not voice, is attributable to them. The hissing of the rattle-snake is voice, his rattle is only sound. Some fishes have sound, none voice.†

"COURSE OF INSTRUCTION."

BY HARVEY P. PEET, LL. D.

President of the New York Institution for the Deaf and Dumb.

The character and long experience of Mr. Turner give to his article with this heading, in the last number of the *Annals*, (page 97 *et Seq.*) a certain importance, and entitle his views to a careful examination.

It is to be regretted that "twenty-eight years" of experience in teaching language, should not have taught Mr. Turner the value of perspicuity and propriety of expression. For instance, the phrase, "a manual alphabet *on one hand*," is unnecessarily ambiguous, giving the reader the idea, not of a *one-handed* manual alphabet, but of a manual alphabet, set in contrast with something else. On page 101, near the middle, we find a verb and its dependent words without a nominative, (a contempt of grammar quite in character in an article written professedly to decry "books constructed according to the grammatical theory.") And Mr. Turner surely expresses more than he intended, when he states, page 98, that the "German system" "*is content* with nothing short of changing the deaf-mute into a speaking and apparently a hearing person." We usually connect *present contentment* with what is actually done, not with what is merely a rarely, if ever, attainable object of desire and effort.

Just exception may be taken to the epithet, "infallible" near the bottom of page 101. We are aware of no "guide in composition," that is claimed to be "infallible." But it is claimed that the pupil who enjoys the benefit of a well arranged

*Mayo.

† Blumenbach.

course of lessons, in which the difficulties of construction are divided and graduated, will, other things being equal, compose with greater ease, and with fewer mistakes, than one whose instruction in language has proceeded without order or method.

Faults like these are noticed because they indicate crudeness of thought, as well as haste and negligence of expression; because they lead to the inference that Mr. Turner could not have bestowed upon the subject that careful and close reflection which its importance demands. But the present communication has a higher object than the advantages which may be taken from the haste, negligence, or confusion of an opponent. Mr. Turner has put forth objections to the "elementary part" of a certain "course of instruction," which, according to him, is used in the "French and American schools." The elementary works published by the New York Institution, without being openly named, are still comprehended under this designation, and evidently aimed at. Without pausing to examine the correctness of Mr. Turner's exposition of the different systems of instruction, or of his remarks on unimportant or irrelevant points, let us seek to discover, if possible, the *rationale* of his objections to what he is pleased to name "the French course," and reply to whatever there may be tangible in his reasoning, letting the chaff blow away of itself.

We are bound to suppose that when Mr. Turner "acknowledges the hand of Providence" in the "fortunate" adoption in this country, of the "French system, rather than either of the others," he must have meant to make a distinction between this "French system" and the "French course of instruction," which he condemns. What, in his view, constituted the difference, it is not very easy to divine. He states, (page 98,) as one of the most prominent traits of the "French system," that it employs "a set of conventional signs expressive of the relations of words in a sentence, and of the changes which words admit of in respect to case, tense, number, comparison, &c.;" in other words, a set of *grammatical* signs;* and he defines (page 101) the "French course of instruction" as proceeding on the principle of teaching language in connection with *grammar*. So, then, Mr. Turner is devoutly grateful for an artificial set

* Weld's Report, p. 32.

of signs, expressive of the grammatical relations and inflections of words, while he deprecates as "artificial" a course of lessons designed to impress practically on the memory these grammatical relations and inflections. The fact probably is that Mr. T. finds in his system of grammatical signs, a means of supplying the want of order and method in his lessons.

If by "teaching language in connection with grammar," Mr. Turner means that lessons are formed with the view of introducing the principles of construction in a regular and progressive order, the same is true of the methods followed by the best German and English teachers, as well as by the French and American. But when he goes on to say that* "*each and every* principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given," we are utterly unable to recognize in this description the traits of any "course of instruction" hitherto known to us, personally or by report.

If this singular and startling assertion has reference to the course of manuscript lessons, used of late years in the American Asylum, we may think that Mr. Turner does well to counsel a "still wider departure" from it. If it is intended to apply to the printed "Course of Instruction" used in the other American institutions, it only proves that Mr. Turner is too little acquainted with that "Course" to be qualified to pass upon its merits. In fact he seems like the renowned Knight of La Mancha, to be tilting against the creations of his own fancy. He may well object to "the French course of instruction," if "it is an artificial, and an inverted process, teaching that first which should be taught last; perplexing the minds of children with rules and results, while ignorant of elementary principles and practice." But if this description be not applicable to the "Course" used in most of the American schools for deaf-mutes, his objections, so far as concerns that "Course," must go for nothing.

The object of the elementary part of this course is to teach, not grammatical "rules" (of which we find but one in the text of the book, and that in the heading of a lesson,†) but "elementary

* Page 101.

† Lesson 112 of the second edition. Some grammatical rules are given in the *Notes*, but these are for the teacher, not for the pupils.

principles and practice," in connection with a selection of the most familiar and necessary words of the language, combined in phrases, sentences, little narratives, and short descriptions of interesting objects—the whole arranged on the principle of beginning with the simplest possible forms of language, and of introducing but one difficulty at a time.

The words and elementary principles of language cannot be taught all at once. They must be taught in succession. The question then is, shall the order of instruction be a regular and philosophical order, or shall it be a jumble, a *chance medley*?

Language is a *science*, and though under favorable circumstances, a fair degree of skill in it may be acquired without rules and without method, it does not follow that rules and method would not be very useful in teaching it. A not unapt illustration may be drawn from the mode of studying one of the natural sciences, *Botany* for instance. Every person who lives much among plants, acquires with little effort a knowledge of those which minister to his wants and enjoyments, or which are most conspicuous to the eye; but if the professor of Botany had to make up an *herbarium*, or a garden of several thousand specimens, for the use of a class, would he think it the best method to arrange them in the same miscellaneous and desultory way in which they present themselves in the fields and woods? What progress will be made by the student whose attention is thus divided and distracted; whose ideas upon any one point have not time to become definite, or permanently fixed before they are effaced or suffered to fade, by his whole attention being summoned to a different and difficult subject? Because he follows the rules which philosophy has discovered as applicable to the science, his acquisitions are not therefore retarded, but on the contrary they are greatly facilitated; for in his rambles through the vernal mead or summer landscape, he is prompted to seek out new specimens and subject them to a close examination, not more by their fragrance and beauty, than with a view to their proper classification. So the pupil, who uses a course of instruction as a guide in the acquisition of written language, is not thereby prevented from availing himself of whatever other facilities may, for this purpose be thrown within his reach. Any word, or form of words

on which his attention may become fixed, will be treasured up to be subsequently used in his colloquial intercourse, or in the illustration of some principle of construction.

On the same principle that the student of Natural History learns the classification of species and genera by the masters in that department of science, before he can study the book of nature to advantage, should the student of language learn the classification and mutual relations of at least the more simple elements of discourse, before he can advantageously attempt to read books prepared for the use of those already familiar with language.

From the sketch which he gives, (page 103,) of "a far better method," Mr. Turner evidently holds to some sort of order at the outset. He begins with single words, then proceeds to phrases, and so on to short sentences. But he adds that "as soon as possible the pupil should be put upon connected language, and kept upon it." By "connected language" we understand him to mean "narratives and letters" of some length, as opposed to "isolated sentences." What is implied by the qualification "as soon as possible" is not very clear. Evidently it does not mean when the pupil "can read and *understand* narratives and letters," for he is to be *kept* upon connected language *till* he can read and understand them. Either then, the expression has no definite meaning, referring the proper time to the teacher's judgment or fancy, or it must mean as soon as the pupil is capable of committing several successive sentences to memory.

Upon this we would remark that, single sentences are more easily understood than narratives, and that narratives cannot be understood till the sentences which compose them are understood. No one has a higher estimation than ourselves of the value, in the instruction of the deaf and dumb, of interesting little narratives adapted to the actual range of the pupil's ideas, and to his actual advancement in the principles of construction. The more of such narratives the better; and it is a "desideratum" to have not *one* but *many* books of simple stories which deaf-mute pupils of one or two years standing can understand of themselves, with only the occasional

assistance of the teacher, or an older schoolmate in explaining single words.

But the teacher who, at as early a day as Mr. Turner seems to advocate, would put his pupil into a book of stories as his *only* text book, teaching words and phrases, tenses and moods, numbers and cases, in short all the complicated structure of language, only as they come up in these stories, will soon involve himself and his pupils in a labyrinth. Instead of advancing steadily onward, he will be continually beating the same ground over again; instead of ascending the mountain by gradual and easy steps, each rising above the last, he will be perpetually climbing up one precipice and falling over it to climb up another. The attempt to make a deaf-mute, with all his disadvantages, learn language in the same desultory way as a child who hears might learn it, we can only liken to an attempt to make him ride a steeple chase upon a velocipede.

The idea of teaching the deaf-mute pupil upon "*substantially* the same course as the mother pursues with her child," is popular, and somewhat trite. Most teachers will admit the principle more or less qualified; hardly any two will agree on the *degree* of its applicability, or on the *manner* of its application. We doubt if Mr. Turner himself could define satisfactorily, how much he means to qualify the principle by "*substantially*."

"In what respect," Mr. T. triumphantly asks, "does the deaf-mute pupil differ from the child who is beginning to learn language?" He differs, in the first place, because he is deaf; because he cannot learn by listening to what is spoken around him; because words are to him a slower and more difficult mode of communication than gestures.

The child who hears, imitates words spontaneously. They cling to his memory by a sort of natural affinity. Words uttered in natural varieties of *tone*, each of which thrills a sympathetic chord, are continually ringing in his ears. At the same moment of hearing the uttered words, he sees the look, the gesture, the act which accompanies them, and thus as a group of sensations cluster around each often repeated word or phrase, (and more especially around the *emphasized* word,) become as it were a part of it, and by frequent repetition, stand more and more clearly

out to the mental vision, till the idea or combination of ideas, and the word or phrase linked together almost as inseparably as soul and body, become a permanent part of the mind, and furnish the instrument of communication and machinery of thought. The child who hears, thus acquires language as he acquires ideas, thinks in words, learns through words, and prattles forth all his thoughts and fancies in words.

Mr. Turner need not be reminded—the readers of the *Annals* need not be told—that the case of the deaf-mute child is widely different from this. We will pass by, as not to the present purpose, the case of an individual isolated from all who would encourage him to converse by gestures, and made the single object to which the constant and exclusive labors of a teacher are devoted. Our business is with a deaf-mute of average mental activity, who is brought at the usual age to an institution, where he mingles with from fifty to two hundred children and youth, all deaf and dumb like himself.

However scanty may be the dialect of signs which the pupil brings with him, placed in such a community, he will speedily acquire the language of expression and action, a language widely different in construction from the child's language of intonation and articulation ; differing still more widely from the alphabetic language of books. In this language he will carry on every earnest discussion or interesting conversation. In this language he will learn to think ; through it he will acquire nearly all of *hearsay* knowledge that he can acquire ; in short, it will become his *vernacular* language, and necessarily the first, and for some time the only medium of communication between him and his teacher.

The cultivation and expansion of this language in our institutions are attended with advantages and with disadvantages. It is not, however, to the present purpose to speak of these. Mr. Turner, by his full endorsement of the "French system," is evidently prepared to avail himself of all the advantages of signs, and he says nothing about their disadvantages.

At the end of a few weeks, then, say at that point at which Mr. Turner would judge it "possible" to "put his pupil upon connected language and keep him upon it," he will find his pupil's ideas far in advance of his knowledge of language. The

pupil will already be in possession of a language sufficient for making his wants known, for asking questions about whatever interests him, and for that social intercourse that expands the affections and sharpens the faculties of children. This language costs him no effort to learn ; its signs cling of themselves to his memory ; his thoughts shape themselves involuntarily in it ; it is the only medium by which he can communicate with an ease and rapidity comparable to those of speech, without which, social intercourse becomes an irksome task rather than an enjoyment ; in short, it is *the living* language. The alphabetic language of books is for him difficult of recollection, tedious, artificially constructed, frigid, in short, a foreign, we may say a *dead* language.

But if our deaf-mute pupil of ten or twelve can never learn a language of words with the spontaneous ease of a child learning his mother tongue, another point in which he differs from the latter is in his favor, namely, that from his greater strength of character, and from the development of his ideas and faculties through his own language of gestures, he is capable of voluntary mental labor, of protracted efforts of attention and memory, and of a certain degree of discrimination far above the powers of an infant lisping its first words. He is capable, also, of appreciating, in some degree, the advantages which will in after life reward his present labors, and he is sensible to the moral stimulus to exertion which may be derived from the love of his teacher's approbation, the interest which the latter is able to give to the lessons themselves, and the natural desire not to be left behind by his classmates. In short, his circumstances are intermediate between those of a lad at school, learning his Latin, and those of an infant learning his mother tongue ; but nearer to the former than to the latter.

The situation of the deaf-mute pupil is not, however, simply *intermediate* ; it is in many respects *peculiar* ; and not merely the *processes* of instruction, but the proper *order* of lessons will be influenced by these peculiarities.

If these views are correct, it will follow that the course which “the mother pursues with her child” must be a good deal modified to suit the circumstances of the deaf-mute. Children who hear learn language *in spite of* the want of

method with which words are presented to them, not *in consequence of* it, and all the care and skill of the teacher, aided by the best planned method, cannot compensate to the deaf-mute the advantages which he loses by the loss of hearing.*

How far the “course of the mother with her child” should be departed from, is a question both vain and unprofitable. There are about as many different “courses” as there are mothers and nurses, but we doubt whether any of them all teaches her child to talk by means of “a first book” of simple stories, with “questions and exercises in composition.”

We have not here to discuss the question, in what order the difficulties of language are best presented; but whether they should be presented in a regular and philosophical order, or in no order whatever. With most teachers the bare statement of this question will suffice; and we have not now leisure to argue a point, that seems to us so clear. We will, however, note some of the most obvious considerations in favor of a regularly graduated course of lessons in language.

The same arguments that Mr. Turner urges against such a course of lessons, may be, and indeed have been urged against collecting this peculiar class of learners into special institutions. If the “mother’s course with her child” is the best, the mother should be the best person to carry it out in practice. If deaf-mutes can best learn a written language in the mode in which children who hear learn their mother tongue, i. e., by usage in the family, why not leave them in the family? Why collect them, with pains and cost, into an institution where the opportunities of learning language by *usage*, that is by necessary or interesting communications with those who prefer words to signs, will, to say the least, be fewer than in the family circle which the pupil leaves?

To this there can be but one answer. The difficulties arising out of the peculiar circumstances of deaf-mutes, prevent, and must ever prevent their learning a language of words without special, skillful and laborious instruction. That instruction which, with children who hear, is abandoned to chance and opportunity, must, with deaf-mutes, be reduced to method.

Children who hear learn oral language spontaneously ; deaf-mutes can only learn written language by resolute and persevering mental effort. The mental habits and trains of thought of the former are, from the earliest dawn of reflection and recollection, formed upon, or adapted to, the order of words in speech ; the mental habits of the latter are formed by the use of a very different language—a language of motion and expression. We cannot bring *them* to read books with pleasure and profit, or to express their ideas readily and clearly in words, till we can lead them to form a system of ideas, corresponding to the forms of spoken and written language ; till, in short, we can bring them to think, if not *habitually*, yet *at will*, in an order of ideas corresponding to the order of words in our language. Without this ability, the pupil can do no more than laboriously translate, word by word, a sentence into his own language of gestures. He will be incapable of grasping the sense of the whole till so translated, and not always capable of understanding it when so translated.

This radical and important change in their modes of thought is a work of time and patience. The change must be gradual and easy. It cannot be wrought suddenly, by extreme alternations, or by desultory and violent efforts. We must teach our pupils *first* phrases and sentences not only expressing the simplest ideas, but of the simplest construction, founded on those principles which are of the widest application. By dwelling upon, repeating, and imitating these easy and simple forms of language, their thoughts will insensibly shape themselves into a like order. They will be able to express their own ideas readily, in such simple language, if with no great choice or variety of expression, yet, as far as they go, correctly and without "noticeable peculiarities." Other forms are then to be introduced, deviating a little more from the order of simple nature. These should be so arranged that the transition may be easy from the simple to the complex and difficult ; and that those forms involving the nicest shades of meaning may be reserved, till the pupil has become familiar with those that are easily seized, and till he has become prepared to reflect and to discriminate. Thus he is conducted, step by step, not merely to a mechanical readiness of translating words by signs (to

which often very vague ideas may be attached,) but to the habit of arranging *at will* his own ideas in order corresponding to the order of words in written language; and this too without the fatiguing efforts which a desultory method of teaching would constantly exact.

It is only by means of a course of lessons embracing, in a regular order, all the greater difficulties and more important details of language, that difficulties can be thus divided and graduated, and the principles of construction, one by one, made familiar to the pupil.

Nor is it an advantage to be overlooked, that the teacher who uses such a course, always knows where his pupils are, how much they have learned, what words are known to them, and with what forms of construction they are familiar. Thus he can adapt his language to their comprehension in conversation by writing, or the manual alphabet, and can write for them narratives, descriptions, et cetera, which they will readily understand, which will awaken a taste for reading, and by repetition, imprint the words and forms of language more firmly in the memory; for every teacher knows that without practice in reading and conversation, words learned with labor are rapidly forgotten; but how can there be profitable practice in reading and conversation unless these exercises are made easy and intelligible?

The advantage in respect to the necessary transfer of a pupil, or a class, from one teacher to another, is so obvious that we need not enlarge upon it.

The grammatical phantom that troubled and perplexed Mr. Turner is easily laid. If the pupil is taught the meaning of words at all, he must be taught that some words represent real objects, others qualities, others actions, &c. If he is taught the right use of words at all, he must be taught that one class of words, expressing *assertion*, and usually also *action*, have peculiar inflections, and that another class, representing *real objects*, have different inflections. Will he remember these inflections better by having the instances explained to him that occur in his story book, and being left to divine for himself what other words have the same inflections, or by having the words, as they are taught him, arranged in classes, according to their nature and inflections?

The distinction between the simple noun, the simple verb, the adjective, pronoun, and preposition, are level to the capacity of every child. The difficulties of grammar to children who hear, proceed from classes of words and modes of expression which no judicious teacher would think of introducing into an elementary book for deaf-mutes. Such, for instance, as the employment of names of actions and qualities as *nouns*, the tropical use of prepositions, the involution of sentences by connectives, and the separation of the verb from its nominative, and the objective from its governing word by secondary clauses, and by the use of the ellipsis.

Some may suppose that connected narratives will interest the pupil more than single sentences. If he understands them clearly, they may ; but if he understands them only through the signs of his teacher, his interest will depend on those signs ; and a skillful teacher will give as much interest to his explanation of a single sentence, or even of a single word, as of a narrative. It is impossible for the pupil to remember every word and every form of construction necessary to express every fact or incident that may help to lend interest to his lessons. It is enough if he thoroughly commits to memory the particular word, or particular phrase, which we wish at the time to teach him, receiving the context in his own language of signs. For instance, in the elementary lessons, page 188, is the sentence, "General Washington was a tall man." The teacher can here communicate to the pupils of his class by signs, as much information concerning the life and character of Washington as he judges to be within their comprehension, and even let them write the substance of it in such simple language as they have already learned to use. In this way, they will have as much positive knowledge of Washington, and be able to write it as correctly as if they had been obliged to commit to memory whole pages, containing phrases which would confuse all their ideas of construction, and words which they could, at this stage of their instruction, attach to no definite ideas.

Another objection made by some to a systematic course is, that it is important to lay hold of those comparatively rare occasions in a scholastic life, in which incidents fall out that particularly interest the pupil, in order to give him the expression in presence of the fact. On such occasions, no judicious

teacher would hesitate to teach a word or phrase out of its course, provided it did not involve, (and it very seldom need involve) any serious difficulties. When a real advantage is to be gained, the order of lessons is made to bend; but these cases will be comparatively few.

It remains only to say a few words on the use for deaf-mute pupils, of the "same text books in teaching language, history, geography, and arithmetic, as are used in our common schools." When the deaf-mute knows as much of language as the child knows who uses these text books in common schools, we shall gladly put them into his hands. To use such books in the earlier years of the course would be to give up the principle of *dividing and graduating the difficulties of language* altogether. These difficulties will be for him greatly increased, if, at as early a day as Mr. Turner proposes, we give him, as a standard for imitation, not the language of familiar conversation, but of ordinary school books. This is indeed "an artificial and inverted process, teaching that first which should be taught last." And we believe that the "peculiar modes of expression and construction of sentences so noticeable in the early compositions of the deaf and dumb," proceed in a great measure from that confusion of ideas on the subject of construction which is produced by the desultory mode of teaching language that the use of such books makes necessary. The experience of the last few years in the New York Institution is to us conclusive on this point.

"Still," as Mr. Turner well observes, "after suitable allowances are made, results may and must be regarded as the most conclusive evidence in favor of any system." Accordingly, we have observed that the classes in the New York Institution, in which the principles and spirit of the Elementary Lessons have been most faithfully carried out, are those that have made the most rapid progress, and that write with fewest *noticeable peculiarities of expression*. We wait to see the results when Mr. Turner's "better method," and the contemplated "first book" shall have been tested by experience. We presume that the decision of the question, "What is the best course of instruction" will not then be as difficult as now, since the instructors of the American Asylum will then have become conversant with "more than one method."

HOME EDUCATION FOR THE DEAF AND DUMB.

BY J. A. AYRES.

EDUCATION, to be complete, must begin and end at home. The foundation must be laid in the plastic mold of infancy ; in thoughts, principles and habits, with which the child opens upon life ; and over the structure built up by many hands, must be thrown, for its final completeness, the grace and refining influences of home. Man is so constituted that the influences of home are stronger than all others, and his destiny, so far as it is not directly controlled by himself and by his Creator, is marked out by his home. In that implicit faith which, in the arrangement of Providence, the child places in its parent, is a wonderful power to shape and determine its character. Here, unnoticed by most, is the silent bedding and nurture of those habits of morality, habits of intellect, and habits of conduct, which germinate, grow and bear fruit in the future development of life. Education is not simply the teaching of the schools ; it is the silent teaching of example in the intimate and trusting communion of life ; it is a word spoken in season ; it is hope for the discouraged, and aid to the weak ; and over all and above all, it is the powerful stimulus of love and virtue, working in their outward manifestation the development of the spirit of man. As the plant whose shoots just spring out of the ground may be made, by care, to assume a shape of symmetry and grace into which it will grow, so, under the same general law, the character will be shaped and established in the circumstances which affect it. And also, as the gnarled and unthrifty stock indicates that its early life was bruised and trodden down by neglect, so does a dishonored life testify against the home in which it was reared.

We have entitled our subject, *Home Education for the Deaf and Dumb*. Our design will be to show in what manner parents may commence the intellectual training of their children, before they are of suitable age to be sent to any of the institutions for the deaf and dumb now in existence ; to offer some

hints and suggestions in respect to the best means of unfolding and cultivating their moral character, and to make such remarks as may occur, in respect to the proper method of guarding against practices growing into habits, which are overlooked in them in consequence of their peculiar infirmity. Much that we shall have to say would be needless, were cases of deafness so common that a stock of experience might be cherished up and communicated from family to family; but so rare are the cases, that the practical knowledge and skill acquired in the education or rearing of a deaf-mute dies out in the family and neighborhood, before a like case recurs to revive and establish the new ideas they had acquired. We believe that parents of deaf and dumb children are able to do much more for them than the most sanguine imagine, and with an effort, too, so small, that few who have the good of their children at all at heart will be unwilling to undertake it.

The first and obvious want of every deaf and dumb person is a vehicle of communication. Knowledge is not innate in the mind. Thought does not grow and ripen there as the fruit on the tree, vegetating and coming to maturity by a material law. Knowledge must be communicated; thought must be mingled with thought, that it may be in any way better than dreams; the mind must be stimulated by curiosity with the hope of some intelligent and rational satisfaction of its inquiry. The parent, then, who would in any way and to any desirable extent, profit his child and raise him above a simple animal existence, must seek for him a language, and such a language as he cannot devise for himself. The natural language of signs, uncultivated and intuitive, is but a single advance from the irrational call of brute life. It is true, even this small ability of communication is valuable, if no greater can be secured; but every parent, with the smallest share of leisure to devote to his children—and no parent has a right to be without this—can command a better language. Any person of ordinary intelligence and skill can learn the finger alphabet of the deaf and dumb, by devoting to it one or two hours' study. When once acquired, it is in itself a perfect language. With it he can converse upon all subjects upon which men can speak. He can use it in the house and by the way, in his work and at

leisure. It is, in brief, only talking by spelling words instead of pronouncing them, and is as rapid a method, to say the least, as oral spelling. This, it is true, is not equal to speech, but it is a great advance upon no language, or upon the rude, ill-defined and indefinite language of natural signs. Let the parent, then, who would educate his deaf and dumb child, and throw about its opening infancy the intelligent instruction, the fond endearments and the sacred influences of home, devote a short time to the acquisition of a language which will cheer and comfort its solitary hours. Let the household all learn it, and then the young immortal, started so roughly along his journey, will find himself no longer alone in the midst of company, but mingling with it, in the enjoyment and social intercourse of life.

But no one will suppose, because a parent, by the labor of a few hours, has acquired a language addressed to the eye, that therefore he is ready to enter at once into pleasant and easy intercourse with one whose life up to this time has been an intellectual waste. No child is born to the use of language any more than it is born to a familiar acquaintance with the systems of philosophy. The acquisition of language is to every child a slow, difficult and labored undertaking. The beginnings are always small and patience has to wait long before it is permitted to see any considerable fruit. But the parent, with this language, is prepared to teach it to his child and to make it a medium for the communication of thought, just as he would teach and use it by speech to his more favored offspring. The progress will be slower and the results farther off, yet they will be none the less sure. Nor does it matter that the parent may be at first slow and unskillful in the use of this new language. His ability to use it will, at all events, be in advance of that of the child whom he instructs, and practice will soon make that which seems at first awkward and difficult, to become both graceful and easy. Like the exercise of any other mechanical skill, practice will perfect in execution what knowledge devises.

But we know that to many persons, well informed upon other matters, the whole subject of the instruction of the deaf and dumb is a mystery, and above all, the commencement, the earliest efforts to enlighten the mind so strangely enclouded, is a

work of peculiar perplexity and confusion. We remember the time when our own condition was much the same, and when our faith, unenlightened by information or experience, was slow to confide in the accuracy, rapidity or value of a language which was not speech. We will endeavor to give in detail and with a plainness that all can apprehend, the course necessary to be pursued by a parent who would thus bring his deaf and dumb child into the communion of his home and enable him to possess, so far as possible, all its advantages and enjoyments.

All parents understand the language of natural signs. No one ever misapprehends the nod of encouragement or affirmation, the approving smile or the stern frown of disapprobation and rebuke. They are the evident manifestations of the spirit in the outward man which all are born to appreciate. This language of signs—and we shall not be understood to speak here of the systematized language of signs used in our Asylums for the deaf and dumb, or as they are called by the French, signs of reduction—is the foundation of all language. It is just as necessary to the child who hears, as to the child who is deaf. It is the first vehicle of thought, the first means of intellectual or soul communion. Imperfect and feeble as it is, it is yet perfect in itself. But its range is limited, its capacity small, and its use, but for a brief period. Upon this stock is engrafted, in the case of the child who can hear, language or speech. He grows into it by use. Signs which he understands are accompanied by language which they explain, and in a short time he is able to pass from his feeble and narrow modes of expression, to the more full and convenient forms of speech. Yet the first lessons in language, provided by nature, are the same for the deaf and dumb child, and the child who enjoys the faculty of hearing. Each understands and appreciates signs and expression; they rejoice in the smile, and fear the frown, alike. Only in one thing, up to the commencement of speech, does the deaf and dumb child feel its disadvantage. In emphasis and intonation of the voice, it loses a part of that instruction which is peculiar to infancy. Yet these are but duplicates of the expression of the countenance, and care and attention on the part of the parent, are able almost wholly to counterbalance the loss. But when we come to that period when language properly be-

gins to be used, the deaf and dumb child falls at once far and sadly behind his companion. The language of infancy is not the language of childhood or manhood. Consequently he stands still while the other passes onward into a new world. It is at this point that the deaf and dumb child is commonly left, until he is of age to be sent to an institution for systematic instruction. It is here that we propose to take him up and show parents and all interested how, with a little care, they may unfold to him the mystery of speech at home, slowly it is true and by feeble steps at first, yet with results as sure and as regular as those seen in other children.

The first step which the parent should take toward commencing the education of his deaf and dumb child, is, to make himself acquainted with the manual alphabet, by which words are spelled upon the hand. It is, in brief, words addressed to the eye instead of the ear. He can become acquainted with this alphabet either by studying the printed sheet which shows the form and position of the hand for the several letters, or by personal instruction from some one acquainted with its use. The latter method, if convenient, is to be preferred, inasmuch as one learning the alphabet merely from a printed impression, is apt to form a part of the letters in a stiff and awkward manner. Having taken this, his first and only necessary lesson, he teaches it to his child. He shows it how to form on its little hand the first letter of the alphabet; he does not speak it, he does not write it, but he simply teaches the child to place its hand in the proper position and it represents, and is to his mind, the letter *a*, with an idea just as clear, just as intelligent and just as well defined, as though he had heard it spoken or seen it written down. In like manner he proceeds through the alphabet, showing the child the position of the hand for the letters, and by repetition enabling him to remember them. When the child has committed them to memory, he has taken his first step in absolute knowledge. He has learned something which signifies nothing in itself and yet is to be the interpreter of all knowledge. He has commenced with a new language and is prepared to begin its use. And although he may not commence as early as though he possessed his perfect faculties, inasmuch as the way in which he is to walk is more rugged and arduous,

yet he is not long delayed. As early as a hearing child is ready to undertake any course of systematic instruction, the deaf and dumb child is prepared to begin his task, not in the way of formal lessons, but just as his little companions have already learned to speak. The mother, with her child upon her knee, teaches it to lisp after her its first words of speech, not by systematic instruction, but by a moment at a time, and by every little means she can devise to awaken its curiosity and stimulate its effort. In precisely the same manner, may the deaf and dumb child be taught. The mother holding up before its sight a cup, spells the three letters which form the word and the little fingers follow slowly and uncertainly in their first effort. But now it has mastered the achievement, and as it runs about in its play, it stops to spell over on its fingers the mysterious word or runs back to its mother for the smile of approbation at the display of its accomplishment. Every word learned is a lever to work upon the future. Like the processes of geometrical progression, knowledge multiplies itself. In a very brief space indeed and at an early age, the child properly cared for and instructed begins to seek knowledge of itself, and its little vocabulary, swelling by degrees, will soon embrace the names of all familiar objects in its vicinity. It commences talking in words only, at first, as all other children do. At the age of three years and even younger, the child may begin thus its study of language. We have seen such instances and witnessed, with no little curiosity and pleasure, the same interest and desire to repeat to itself and exhibit to others its little stock of knowledge, which we witness in children in their first efforts at speech, and in their thousand repetitions of words and sentences, unimportant in themselves, to which their minds continually recur and about which they linger, as it were by an instinctive effort of memory.

In the natural order of things, the deaf and dumb child learns the names of things and persons first, and many who see their way clear to this point, will be apt to falter here and think that this surely is the extent of his progress at home. On the contrary, he is but at the threshold and more ready and able to advance than he was to commence. Supposing a mother to repeat to her deaf and dumb child, *shut the door*, if he knows

the word *door*, he will guess the rest, and having guessed right, he will know it in future. If she says to him, when detected in some wrong doing, *you are naughty*, he will understand it by intuition. Children never learn language by beginning with that which is difficult first. The progress is ever from that which is easy to that which is arduous, and in this way, the deaf and dumb child may proceed from simple words to the understanding of all common language, as steadily and as surely as the child who hears. The two processes are perfectly and step by step analogous. But the progress of the deaf and dumb child must be slower, because his method of communication is slower. The great secret of success is practice. Teach the child to talk at all times. Talk to him and talk with him. Let all the household do the same. It is not by lessons ; it is not by systematic instruction, that any child learns language well. It is by conversation, here a little and there a little, as his necessities, his inclinations, or his circumstances prompt. And there is this great advantage in thus teaching a deaf and dumb child at home ; the language which he acquires is his mother tongue ; he thinks in it and he converses in it ; whereas, the language used at all institutions for the deaf and dumb is the systematic language of signs ; and although this is a beautiful language and, where understood, the language which the deaf and dumb will not fail to use to a certain extent, yet being necessarily an unwritten language, and far from copious, it should always occupy a place secondary in importance. If, therefore, the deaf and dumb child learns to use written language first, it will always be to him more natural, more peculiarly his own, than if he learned it as a translation from signs.

Books, with pictorial representations of the text, will be an important aid in the early efforts to instruct the deaf and dumb child at home. They will instruct all the better, because they amuse, and to a child toiling after language under circumstances so perplexing and difficult, it is peculiarly important that no reasonable and proper incitement to curiosity be wanting. Having thus made the deaf and dumb child to speak, having made him acquainted with language as it exists and is used about him, the way is prepared to teach him as you teach any child. Any one familiar with the manual alphabet may take

him as a scholar. He can be provided with a teacher at any time at a few hours notice, and the process and appliances of instruction will be the same with him as with the child who hears. If the lesson is in geography, the questions are asked, the information communicated, and the illustrations made as in oral teaching. There is no difference, only that while the voice is silent the fingers speak, yet with the same words, the same significance, and the same results.

But the education of the soul of the child and the habit of its spirit, must move on harmoniously with its intellectual progress. Docility, kindness, diligence, self-restraint, all proper obedience, trust, and love, must be the daily instructions of home. There can be no greater unkindness to a child, compelled by his situation to bear up against a peculiar misfortune through life, than to unnerve and unfit him for the struggle by inconsiderate and unreasonable indulgence in the outset. Steady and judicious government is as necessary for the deaf and dumb child as for any other. The peculiar tenderness with which one laboring under so great a calamity is commonly regarded at home, is not unfrequently allowed to rule out, in his favor, that firm and unfailing discipline which is practised towards the other members of the family. Yet such indulgence only makes the virtuous life of the child afterwards a harder struggle against early habit. Many suppose that the proper and efficient government of a deaf and dumb child is peculiarly difficult, and until there be some rational channel of communication opened, it doubtless is. Restraint, force, or punishment, without any reason given, or without an understanding of its justice and design, is perhaps worse than indulgence. It certainly is no government. Until such time, then, as the parent can converse intelligibly with his child, it will need all his skill and ingenuity so to train him up, that he shall not feel abused and oppressed, while at the same time, he shall be taught, fully, filial obedience and subjection. When, however, this point in instruction is reached, and the mind of the child is no longer in darkness in respect to the reason of things done, no child is more easily governed; indeed we may say, no child is governed so easily; for inasmuch as not a little of the corrupting influence of unworthy associates is impotent in effect upon one un-

able to hear, his mind turns with a purer affection and a more confiding obedience toward the parent whose love is the solace of his life.

Not a little solicitude is felt by many parents in respect to the spiritual condition of their children previous to their receiving an education. They see, in their outward lives, painful evidence of jar and disorder in the inner being. Whatever else their privation may have shut out, it, at least, has not shut out the seed of corruption, and they feel, often with painful intensity, the necessity of implanting the germs of virtue, of morality, and of religion. To such parents we can offer no encouragement except in the vigorous prosecution of the intellectual course we have recommended. It is generally conceded among those conversant with the instruction of the deaf and dumb, that with persons born deaf, there is no proper idea of God or of the soul, until the commencement of systematic instruction; such instruction as is given in schools for the deaf-mute. But let the parent teach his child language, even in a rude and very imperfect way, and he may then teach him all things, even as he teaches his other children, by conversation, by direct instruction, and by books.

It may be asked, perhaps, why the parent should not learn the cultivated language of signs and thus be able to communicate with his deaf and dumb child. There are two reasons against it, either one of which would be conclusive. To learn the language of signs, requires a practice and effort equal to that necessary to learn a foreign spoken language; besides, it cannot be learned from books; it must, in all cases, be taught by the living teacher. Of course its acquisition would be an impossibility in most families. In the next place, signs, however highly cultivated, are only a secondary language. They cannot be written. They are not an end or aim in deaf-mute instruction, but only a help, an aid in the acquisition of a more perfect channel of thought. But the little child, beginning to learn words at home and almost in his infancy, can dispense with these. He has many years before him and can afford to come into language in the natural way. It will be said by some, perhaps, that we disparage the language of signs, but we think not. We believe that we appreciate signs; that we

are attached to their use we know. They are invaluable to the deaf and dumb. They are the charm of conversation, the gist of a story, the essence of pleasantry and mirth ; they are beautiful in narration and fervent in prayer ; and especially to a large class of deaf-mutes, whose intellects, being slow, are never able fully to appreciate written language, are they a treasure beyond price. Were we deprived of hearing and speech we would not part with them for the wealth of the world. Yet their very beauty and facility of acquisition may dispose the mind to linger about them and be satisfied with them, when the whole faculties should be bent to the acquisition of a language in which the intellect may expand to the full extent of its capacity.

We cannot, then, avoid the conclusion that the deaf and dumb child, commencing his education at home, possesses these two great advantages ; first, that he comes naturally into the possession of written language. It is his first language. It is not a translation from signs. He learns it, as we all do, by use, proceeding from step to step in the ordinary progress of childhood. Words possess a significance to him which only a long course of experience can give, where language is learned through signs. And in the second place, childhood is not to him a blank period. To the child who commences learning at the age of ten or twelve years, there is a portion of his life which has passed into oblivion. He begins to live intellectually at a disparity with his body. His thoughts and feelings, his inquiries and errors are such as we look for in a child of a few years, and contrast strangely with the maturity of his physical frame. Something from his past history is gone ; an experience he cannot recall. From infancy to maturity there is only a confused remembrance, and he feels, often painfully, that a part of his life is wanting to him.

If it be asked, why may not a parent, then, educate his deaf and dumb child at home, without the aid of a public institution, we reply that he may ; but as few parents have either the time or the ability to perfect the education of their hearing children at home, still fewer will be found who can successfully carry on and complete the education of a deaf and dumb child. It is not of this we have spoken, but of the ability and obligation

resting on all parents to teach their children who are deprived of hearing to use the language of daily life in their early years, and under the genial and fostering care of home.

To those who may have children destitute of the sense of hearing, we would earnestly recommend the attempt thus to teach them. Even if they fail in part, or if the progress be slow, it will yet avail much. Every advance secured will make the succeeding efforts easier, and even a very small acquaintance with language, obtained in infancy, will aid greatly in the after mental development. When placed in a public institution for systematic training and instruction, it will be a vantage ground from which to start, and other circumstances being equal, their future progress will more than maintain their relative superiority.

MISCELLANEOUS.

BY THE EDITOR.

Thirtieth Annual Report and Documents of the New York Institution for the Deaf and Dumb, 1849.

This report declares the continued prosperity of the large and flourishing school for the deaf and dumb at New York. With the accompanying documents, it forms a pamphlet of eighty pages, in which the present state of the institution is set forth with considerable particularity of specification. The number of pupils connected with the school is *two hundred and twenty*; males, *one hundred and twenty-five*; females, *ninety-five*; of whom *two hundred* belong to the State of New York; *twelve* to other States of the Union, and *eight* to the British Provinces. These pupils are divided into *eleven* classes, "to each of which is devoted the whole time of a faithful and competent instructor." The receipts of the institution, from every source, during the past year, have been *forty-three thousand, three hundred and fifty-three dollars and ten cents*; and its disbursements, *forty-two thousand, six hundred and fifty-eight dollars and thirty-four cents*. A special grant of *fifteen thousand dollars* has been lately obtained from the Legislature of the

State, for the payment of a debt contracted at the enlargement of the buildings of the institution in 1846. Only two deaths have occurred among the pupils during the past year. Instruction is now given to the male pupils of the institution in five trades; viz. gardening, cabinet-making, book-binding, shoe-making and tailoring, and the hope is expressed that, within a few years, additional branches in the mechanical department will be established. It is stated that the aggregate of appropriations made by the various States of the Union for the education of their deaf and dumb, has more than doubled within the last fifteen years, and now exceeds *one hundred thousand dollars*; and it is also stated that appropriations once made for this purpose, have never, in a single instance, been withdrawn.

The Annual Report of the Pennsylvania Institution for the Deaf and Dumb, for 1848.

The whole number of pupils remaining in the Pennsylvania Institution on the thirty first of December, 1848, was *one hundred and twenty-one*; of whom *eighty-seven* were supported by Pennsylvania, *ten* by Maryland, *seven* by New Jersey, *three* by Delaware, and *fourteen* by their friends or the Institution. The report notices the death of Mr. James C. Murtagh, a deaf and dumb instructor in the establishment, of an affection of the brain; and pays a merited tribute to his excellence, both as a teacher and as a man. Two of the pupils have also died during the year; one, of acute jaundice, the other, of consumption. With these exceptions, the general health of the inmates has been remarkably good. Seven instructors are employed, beside the principal. The annual charge to the pupil is *one hundred and sixty* dollars, (or *one hundred and thirty* dollars, exclusive of clothing,) and the lowest limit of reception is ten years of age. Of the *twenty-eight* pupils admitted during the past year, only *eleven* were born deaf; the remaining *seventeen* became so by sickness and casualty, between the ages of three months and eight years. The Directors say, "in the department of instruction we have no discovery in the science of education to present; nothing striking or brilliant in the development of mind to record. The fruits of experience are grad-

ually ripening. Patience, industry and perseverance, those old virtues, are producing results substantial and cheering."

Fifth Annual Report of the Trustees and Superintendent of the Indiana Asylum for the Deaf and Dumb, 1848.

This young institution numbers already *ninety-two* pupils, who are under the care of a principal and three assistant instructors. If (as we suppose,) the principal has a class of his own, each of the four teachers is charged with the instruction of *twenty-three* pupils; too many, we should say, where, as in the case of the deaf and dumb, every pupil demands a large amount of individual attention. A building has been commenced, of sufficient size to accommodate *one hundred and fifty* pupils, which is expected to be ready for occupancy, in the course of three or four years. All the pupils, except *four*, are supported, wholly or in part, by the bounty of the State.

Annual Report of the Kentucky Institution for the Deaf and Dumb. For the year, 1848.

During the past year, *fifty* deaf and dumb youth have enjoyed the privileges of this school. The principal is aided in the department of instruction by two assistants. The institution enjoys the patronage of Kentucky and Louisiana. Very few, however, of the deaf and dumb of the latter State have availed themselves of the appropriation for their benefit. The Report notices the fact that the number of male pupils is considerably greater than that of the female, and remarks in explanation, "this disproportion arises, not from the number of female mutes being less than of males, but from the greater unwillingness of parents to send their daughters from home." The pupils have enjoyed "almost uninterrupted good health" during the year, and except in a single instance, no death has occurred among them for "many years."

Second Biennial Report of the President and Directors of the Illinois Asylum for the Deaf and Dumb. For the years, 1847-48.

The catalogue of this institution gives the names of *sixty* pupils; *thirty-four* males and *twenty-six* females. The instruct-

ors are, a principal and three assistants ; two of them deaf and dumb. The report states that "the health which has been enjoyed by the inmates during the past year is, perhaps, without a parallel in any other part of the State or of the West." No case of sickness requiring medical aid has occurred since the January of 1848. *Ten* of the pupils are from Missouri, supported by a fund set apart for the purpose by the Legislature of that State, and a similar appropriation, it is expected, will soon be made by the Legislature of Iowa. An exploration of Illinois has been made, and it is ascertained that the whole number of deaf and dumb persons in the State is about *five hundred*.

Twenty-Second Annual Report of the Trustees and Superintendent of the Deaf and Dumb Asylum of the State of Ohio, for the year 1848.

The affairs of this institution are represented as being in a flourishing state. The catalogue presents the names of *one hundred and twenty-seven* pupils ; all of them, with *three* exceptions, belonging to Ohio. The Superintendent says that "the Asylum has never before been fitted up so comfortably as at the present time." Particular allusion is made to the furnaces by which the building is warmed, and to the "cisterns and force pumps for throwing water into the upper stories, for daily necessary purposes." But one death has occurred among the pupils during the year. The specimens of composition by pupils of the Asylum, appended to the Report, are unusually excellent. One of them has particularly pleased us for its poetic beauty, both of thought and expression. We refer to the piece entitled, "Imaginary Thoughts of a Wandering Moonbeam."

"The Happy Educated Mute."

An unknown correspondent, who signs himself "a graduate of the Ohio Institution for the deaf and dumb," sends us the following communication.

"I have seen Mr. Carlin's piece of poetry, entitled 'The Mute's Lament,' which was published in the first number of your most interesting and instructive ANNALS. He seems to

ament his calamity, which is deafness and dumbness. Some of your readers, from this piece, may believe that such is the case with all deaf-mutes, both educated and uneducated. To acquaint them with the happiness of deaf-mutes, you may publish this article in your periodical. I am a deaf-mute.

“Is the condition of such deaf-mutes as have been taught the Christian religion and various branches of knowledge, and have received directions as to the route to happiness and respectability, still as lamentable as it was previous to their being educated? Are they unhappy because they have not the inestimable sense of hearing which others have? He that says *yes*, in answer to these questions, is greatly mistaken. If he has never seen educated deaf-mutes, he had better go and see them and judge for himself. But sometimes persons who have seen them still say that they are generally unhappy, in consequence of their being deaf and dumb. It is nevertheless true that this misfortune does *not* make them unhappy. Human misery or unhappiness consists in painful and disagreeable sensations and emotions. Human happiness consists in pleasing and agreeable sensations and emotions. Most educated deaf-mutes are pious and happy.

“Often have I been asked if I were happy, and if I wished to speak and hear. I have answered that I was as happy as any man, and that I never wished very much to speak and hear. The persons who asked me these questions said, that if they were in my situation they should be very unhappy. All the living creatures God has made are happy on account of his benevolence. Are deaf-mutes excepted? No. He has provided means by which knowledge, so essential to happiness and virtue, can be imparted to them.

“How numerous and how exquisite are the pleasures which the good educated deaf-mute enjoys in this life! The most important of the human senses is sight. Without it, we should not be as happy as we are. Without it, we could not build houses, ships, bridges, and do a great many other things to promote our happiness and comfort. If all people except the deaf and dumb, were blind, the former would be more useful to the government and interests of their country. God has made mountains, hills, valleys and rushing waters so sublime and

beautiful. The deaf-mute views them with delight. God has placed the brilliant sun, beautiful moon, and millions of bright stars in the sky, in order to please the eye and give us warmth and light. 'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.' How infinitely varied and how beautiful and sweet the flowers are! The deaf-mute amuses himself in smelling and looking at them. There is almost an endless variety of the beauties of nature in this world. The more he contemplates them, the more he admires the goodness, power and wisdom, of the Being who made them.

"Reading is another source of the highest delight to him. The Bible, the best of books, is his companion. The civilized world abounds in books, periodicals and newspapers. He has access to them. Thus he is happy. There are a great many other pleasures which he enjoys in this life, and in another world he will be happy forever with the angels, and *there* he shall hear and speak."

Convention of Instructors of the Deaf and Dumb.

At the close of the first article in the present number of the ANNALS, we ventured to suggest the expediency of a Convention of American Instructors of the deaf and dumb, to be held at such time and place as might be mutually agreed upon; and added certain reasons in favor of a meeting of this character. Since that article was written and printed, we have received a circular, signed by the President and two of the Professors of the New York Institution, in which a similar convention is recommended, and certain inquiries are proposed in regard to the manner in which it should be constituted. The fact that this subject has suggested itself, almost simultaneously and without pre-consultation, to the two oldest and largest institutions for the deaf and dumb in the country, seems to indicate that the time has come, or nearly so, for realizing the idea. It may not be easy to arrange the details of such a convention, so as to suit the convenience of all who would like to engage in it, but with proper care and diligence, any difficulties of this nature could doubtless be overcome.

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GRACE OF EXPRESSION.

BY L. H. WOODRUFF.

THERE is a strong tendency to *grimace* in the natural language of the deaf and dumb; arising probably, at first, from the difficulty which the mute experiences in making himself fully understood, leading him to call in the aid of distorted features and uncouth expression to help out his meaning. Thus he overacts, and as teachers learn the language of signs, in a considerable degree, from the mutes themselves, they imbibe, almost unconsciously, their peculiar expression and manner, and thus permanency is given to much that is both unnecessary and ungraceful.

We have often thought that a large looking-glass would be a useful article in our school rooms, where teacher and pupils might occasionally catch a glimpse of their ludicrous looks and attitudes, and thus see what a display of themselves they are making.

Of course there may be an opposite extreme of stiffness, and a dull want of expression, which ought equally to be guarded against, but the strong tendency is to the extreme of which we have spoken. The success of an instructor of the deaf and dumb, we are aware, depends in no small degree, upon the clearness and definiteness, with which he is able to

communicate with his pupils, through the medium of signs ; thus leading them to precision in their own ideas ; but this he surely can do, without violating good taste or descending below his proper level.

This evil has its origin, as we have said, in the want of refinement which, of course, is natural to uncultivated mutes. It is communicated from one to another, and is even imbibed by instructors, in their zeal to bring themselves, as closely as possible, into contact with the minds of their unfortunate pupils ; just as many parents adopt the crude and imperfect speech of their children and thus confirm them therein.

It is obvious, then, that the proper corrective is found in the care of teachers to avoid this effect upon themselves, and by presenting constantly to their pupils the model of appropriate expression and graceful action, lead them to catch the same. On the contrary, if no care is taken in these respects, the pupil will be confirmed in whatever of disagreeable and uncouth expression he has himself, or, if originally free from it, will be sure to imbibe it from his associates and his instructor.

It will be our object to suggest a few considerations, which may lead to the cultivation of what is graceful and pleasing, rather than uncomely and disagreeable, in the expression of the countenance and the general aspect and manner of the deaf and dumb.

In the first place, it will make them more agreeable companions to each other. They are susceptible to the impression of that which is pleasing or disagreeable in the looks and manners of their associates, and whatever can be done to remove that which is unpleasant to each other, will, it is obvious, strengthen the bonds of mutual regard. Isolated as they will be, to some extent, from others, it is desirable that they should be drawn as closely as possible to each other. This attachment may begin, and should be cemented, in every way, while they are associated together for the purpose of instruction ; and besides its cheerful and beneficial effects during this period, it may, through agreeable recollections, exert its benign influence on their subsequent character, and augment their happiness in after life.

It will also make them more beloved by their friends and acquaintances ; especially those of their own age ; and, at length,

more acceptable as members of society. The uneducated mute is, in a great degree, cut off from sympathy and intercourse with those around him, and is looked upon, by many, as well-nigh a soulless being, having nothing in common with humanity but his physical organization, and even that imperfect. It should be the design, therefore, of his education, not only to develop his faculties, and unfold to him the treasures of knowledge, but, by these and every means, to restore him to society, and bring him as much as possible within the warm circle of human sympathies and interest. He should not only be able to communicate with others, but also to make an agreeable impression upon them.

It is a gratifying fact, that intelligent mutes generally awaken much interest in those who visit our institutions. Still it is true that the pleasure and interest which they inspire, is to some minds diminished, if a positive feeling of disgust be not excited, by the peculiar grimace which prevails to such an extent among them. Notwithstanding the gratification which is experienced in witnessing the processes of their instruction, and the admiration felt in beholding the triumph of art over their peculiar infirmity, we sometimes hear it said, "*What disagreeable faces they make!*" thus betraying an unfavorable impression left upon the mind. The same impression will be made, in a greater or less degree, upon those with whom they meet in after life. Care should be taken, therefore, on the part of their teachers, to correct this tendency to distort the features and assume disagreeable expressions of countenance.

The parents and near relatives of these youth naturally and strongly desire, that whatever is peculiar, and especially whatever is repulsive in their appearance, should as far as possible be removed. No parent is willing that his child should be, in any degree, an object of aversion or disgust. Hence, in the case of hearing or speaking children, great pains are taken to cultivate the manners, and impart correctness, propriety and even elegance of speech. But not more certainly do the uncomely manners and language of a speaking child betoken ill-breeding, than the uncouth looks and actions of the mute evince that he has been the subject of similar neglect.

It is very generally true of the deaf and dumb, if not of

their instructors, that they greatly offend against good taste in these respects ; and it may be said, that point and vividness in making signs demand it ; but why is it necessary to outrage good taste in order to give effect to signs, more than to add strength to speech.

We are anxious that mutes, as a class, should not be distinguished by any unpleasant peculiarity of expression or manner ; and we have often noticed with pleasure that the more intelligent and cultivated among them, after they have left our institutions, and begun to mingle in society, exhibit in their appearance and manners, very little indication of their peculiar infirmity ; except that which necessarily results from their inability to hear and speak. There are indeed among them some examples of a high degree of polished manners and graceful expression. And if proper care is taken, there is no good reason why it should be otherwise ; for it is conceded that there is an inherent beauty in the language of signs, which cannot but be favorable to the development of pleasing expression.

We desire to see our institutions for the deaf and dumb, not only present, as they do, such a collection of happy faces, enlivened with gayety and smiles ; but we would banish from the midst of them all that detracts from the pleasing impression, which is, in general, made upon visitors ; and would send forth our pupils into the world, possessed of pleasing manners, and as free as possible from disagreeable peculiarities.

This cultivation of manner is still more important in regard to its influence on the minds of deaf-mutes themselves. The direct tendency is, so far as it goes, to produce that refinement of the feelings and sentiments, which is so important to the character, and in which every uncultivated mind is apt to be deficient. If children are instructed to avoid what is disagreeable and offensive in outward expression, it will be perhaps the readiest method to give them a nice sense of what is due to the feelings of others. The effort to please, if it flow from benevolence, develops and strengthens that principle.

So with regard to the cultivation of good taste. Among the first simple lessons herein, are those which begin with decorum, and all the attention which the mute can be induced to bestow in refining outward expression will form his taste to the per-

ception of whatever is becoming in deportment and lovely in character.

But with no sentiment is comeliness of manner more intimately allied than with the sentiment of self respect.

Let the mute by conscious endeavor, free himself from offensive peculiarities of countenance and manner, and he cannot but respect himself the more, as he sees that he has awakened more regard in those around him. And it will be natural and easy for him to go still further, and by correcting what is unlovely and disagreeable in his disposition and conduct, and cultivating all the elements of a good character, to win a more lasting esteem, and inspire himself with a higher consciousness of his own worth. Thus, from such simple beginnings may grow at length the most essential virtues.

On the contrary, let him feel that he is awkward and uncouth, that his appearance excites the ridicule or awakens the disgust of his companions, and nothing will tend so much to depress him in his own estimation, and discourage his efforts at improvement in every respect. He should therefore be taught, by a pleasing example and by kind suggestions, to correct these defects, which, if they cannot in all cases be removed, may by suitable painstaking be much amended.

And here it occurs to us to remark in general, that what is repulsive in the manners and countenances of others is often not so much the result of natural defects, or even the want of cultivation, as of some defect of character or perversity of disposition. And on the other hand it is remarkable to how late a period in life, the comeliness of the human countenance is often preserved, through the possession of unvarying sweetness and serenity of temper; whereas the action of malign emotions distorts the features and imparts a disagreeable expression to the face.

There is an aspect of this subject, which has a more immediate reference to the moral influence exerted on the minds of the deaf and dumb, by their instructors. It should be remembered, that, as the sense of hearing is denied them, the eye is the principal channel of all their impressions, and it is to be expected that their characters will be chiefly molded through

this medium. It is of great importance then, that care should be taken to make right impressions. Their affection and confidence and even their admiration should be won by their teacher. All that is offensive to good taste should be avoided, and especially every exhibition of impatience or ill regulated feeling, as being undignified and on that account fitted to lessen their respect for him. It is not too much to say that the moral education of a child depends more upon the example and manner of his teacher than upon his precepts. The mind is much more open to impression than to direct instruction, and the mold of character which is thus given is more lasting than any other. It is in fact almost essential to the securing of any good result from preceptive teaching, that the heart be first reached through a winning manner, or such, at least, as produces the conviction of benevolent intention. If therefore the teacher of mute children wishes favorably to impress their minds on any subject, and to awaken in them worthy sentiments and emotions, let him avoid every thing disagreeable in his looks and gestures; for whatever is harsh and forbidding, or even undignified and ungraceful, will least of all find its way to their hearts. In the inculcation of moral principles, or the communication of religious truth, effort should be made to preserve an air and manner befitting the dignity and seriousness of the subject, and at the same time removed from any affectation of solemnity. Especially in the offering up of prayer, through the medium of signs, should there be perfect simplicity and chasteness of manner; that the attention of those who unite in this form of devotion may meet with nothing to divert the thoughts from the sacred purpose of worship, or lessen the reverential awe which should possess the mind.

THE DEAF MUSICIAN.

It was the 20th of March, 1827. In the poorly furnished apartment of a small house in Baden in Austria, an old man was making preparations for a journey. He hastily folded within a knapsack a few changes of linen. The weather was cold, the windows were covered with hoarfrosts, and yet only a

few dying embers burned upon the hearth. Either the old man's mind was too deeply engrossed to think of feeding the flame, or perhaps his scanty resources needed careful husbanding to meet the expenses of his approaching journey.

In truth, the aspect of the room bespoke a state of want rather than of affluence. A bed with curtains of faded green serge, a few antique arm-chairs of varnished wood, covered with well-worn tapestry, a walnut table, and a harpsichord, composed its entire furniture. The harpsichord was strewed with music, partly in manuscript; and a flying sheet covered with nearly illegible notes, and disfigured by numerous erasures showed what had been the old man's recent employment. The occupier of this desolate abode was between fifty and sixty years of age. His lofty forehead, encircled by locks of silver gray, beamed with intelligence, although he appeared bowed down beneath the weight of some great affliction. A dark fire kindled in his hazel eyes, and his cheeks, glowing with one bright feverish spot of hectic color, contrasted strangely with the deadly paleness which overspread the rest of his countenance. When the knapsack was made up, the old man approached the table, on which lay an open letter, stamped with the Vienna post-mark. He took it up, and stood awhile with his eyes fixed on its contents, though it only contained these few words:—

‘My dear Uncle—Pardon me the grief which I am occasioning you; but implicated in an unhappy transaction, I have just received an order to quit Vienna, whence I am commanded for the future to absent myself. I beseech you to come to my aid: you alone can save me. Adieu. JOHN.’

This letter came from a nephew whom he had brought up and whose disorderly conduct had rendered necessary the rigorous mandate which now banished him from the capital.

When the old man had perused it once more, he appeared confirmed in his resolution, and with his knapsack in one hand and his walking-stick in the other, he prepared to set out. But on reaching the threshold, he turned back, and casting a look of deep regret on this modest asylum, where he had long and happily dwelt; he sighed; then, as if attracted by a magic charm, he returned to his harpsichord, and quickly laying down what he held in his hands, he ran his fingers over the discol-

ored notes of the instrument. His gloomy and dejected countenance was gradually lightened up with an expression of intense happiness, and a sublime strain ascended towards Heaven; a fitting hymn of praise to the Almighty.

As he plunged into these regions of harmony, it seemed as if his spirit had bid adieu to earth, and soared to the realms above in search of consolation. But soon all was again silent; the old man wept; he heaved a deep sigh and exclaimed—‘And to think that I can hear nothing!’ Alas! he was deaf.

The poor pilgrim again took up his staff, and set forth on his journey. At the turning of the street, he once more looked round on the humble dwelling where he had passed the last ten years of his life, shut out by his infirmity from the sounds of the external world. Music for *him* only existed *within* the soul. He walked on into the country; for, by way of husbanding his small store, he was going on foot from Baden to Vienna. The evening closed in: the old man stopped before a peasant’s cottage. He had presumed too much on his strength, having expected before night closed in to reach Vienna, from which the village of Baden is only ten leagues distant. He had walked vigorously, but night approached, and he felt his strength failing him. He knocked at the door; a young girl opened it, asked him what he wanted. The old man, who guessed her question from the movement of her lips, replied, ‘hospitality, my good girl.’ ‘Come in then, there is always a welcome at my father’s hearth for the benighted traveler.’ Thus cordially invited, he entered a large room where the frugal evening repast was smoking upon a homely table. A cover was quickly laid for him near the father of the family, and he sat down to table with the friendly household group. After supper, he seated himself in an old leathern arm-chair by the chimney corner: a cheerful fire blazed upon the hearth. The mother and daughter cleared the table, whilst the father opened an old harpsichord, and the three sons took down their instruments which hung against the wall. They consisted of an alto, a violincello, and a hautboy.

The performers attuned their instruments, the mother and daughter seated themselves with their work near the fire, where a single lamp afforded the needful light. The father gave the signal, and the four musicians began a piece with

that *ensemble*, with that knowledge of measure, which the Germans possess beyond all other nations. By degrees their eyes kindled, they abandoned themselves to the ardor of the sentiment with which they were transported. The two women listened whilst they almost held in their breath. Their work fell from their hands. The music ceased—they exchanged looks of delight—the young girl kissed her father's gray hairs with emotion; they forgot the presence of their guest. He had followed all their movements with a longing eye, for his deafness prevented his hearing a single note of the music which had so deeply affected them.

‘Oh, how happy you are,’ he said with a faltering voice, ‘to be able to enjoy this delicious pleasure! Alas! it is long since I have been able to hear either the human voice, or music which is the voice of God. When I go out to meditate in the forests, I *feel* indeed the wind which blows around me, but I *hear* not its mighty voice, whilst it shakes the trees, or murmurs among the leaves, mingling with the general harmony of nature. When I return from my walk at the close of a fine summer's day, I can indeed see the young shepherdess as she leads her flock to be watered at the fountain, but I cannot hear either her joyous song or the tingling sound of the sheep-bells. I can see the lark fly swiftly to the valley where her nest lies hidden, but I hear not her melodious voice mingling with the whisper of the breeze. Oh, music! harmony! it is my life; but, alas! its *vocal* expression is lost to me forever. Let me, I pray you, read the pages which have so deeply stirred you.’ He rose, took the sheet in his hand, a sudden paleness overspread his features; he sunk upon his seat overwhelmed with emotion.

He had just read upon the cover, ‘Allegretto from the Pastoral Symphony of Beethoven.’ All gathered around him, and inquired the cause of his agitation. When he was able at length to command his voice, he arose from his seat and said, ‘*I am Beethoven.*’ At the sound of his name the father lifted his woolen cap from his head, and the sons bowed with the deepest reverence. Beethoven pressed their hands in his, and wept for joy. The good peasants kissed these venerated hands; for this man they felt was the genius who had lightened for

them the daily burthen of life—the genius so honored in Vienna that when he took his daily walk, the passers-by exclaimed, ‘There is Beethoven!’ and silently made way for him, lest they should interrupt his meditations. The peasants looked with unwearied delight on that noble brow where grief had indeed stamped its fatal marks, but which still was encircled with the halo of genius.

Beethoven then seated himself at the harpsichord, and desiring the young people to take up their instruments, he played for them his own symphony. It was a moment of unspeakable happiness.

When they had finished, Beethoven *improvised* sublime melodies; his spirit, breaking through the bonds which enchained him to earth, seemed to rise triumphantly towards heaven.

The poor harpsichord under his hand gave forth unwonted sounds—sometimes majestic as the voice of thunder, sometimes mysterious as the sighs of the dying.

Alas! it was the song of the swan! A part of the night thus glided on. The bed usually occupied by the father of the family, was prepared for Beethoven, and he was constrained to accept it.

During the night he became feverish, and to cool his burning brow, he arose and went out into the open air, too slightly clad. The air was bitterly cold; the wind groaned in the branches of the trees, and penetrating rain drifted over the country. When the old man returned he was benumbed. The dropsy from which he had long suffered, mounted to his chest and too soon it became apparent that all remedies were useless. He was with difficulty transported to Vienna, where he was visited by a physician, who pronounced his case a hopeless one. Hummel, his dearest and truest friend, heard of his danger, and flew to attend him in his last moments; but he was almost insensible. The words he sought to utter, expired on his pallid lips. Still he recognised his early friend, and thanked him with a mournful smile. Hummel pressed the icy-cold hand within his own with deep emotion.

When the dying man felt the pressure, his glazed eye kindled with a momentary consciousness.

He sunk back upon the pillow. With a gentle sigh the spirit had fled!

JEAN MASSIEU.

BY LAURENT CLERC.

[Concluded from page 89.]

[AT the end of the second volume of "the Theory of Signs" by the Abbè Sicard, we find a notice of the infancy of Massieu by Madam Victoria Clo, a French protestant lady of great intelligence and much sensibility, who, in early youth, was married to Mr. Clo, a rich Italian catholic gentleman, resident at Paris. Although they were the children of parents of a different creed, yet they lived very happily together, and as far as I know, never tried to persuade one another to change their religion. Had they, however, ever made the attempt, it is not probable that they would have succeeded, as they each held fast to the faith of their parents through life. They had their dwelling in the neighborhood of the Institution for the the deaf and dumb. Of course, they had frequent opportunity to come and see the Abbè Sicard and his pupils; but though they had free access to the school-rooms, they had not much chance of becoming familiar with the method of teaching. Madam Clo, especially, persisted in believing that everything was material in the Abbè Sicard's mode of instruction, and that, consequently, there was no means of making the deaf and dumb acquainted with the rules of grammar, much less with the laws of Syntax, without which it would be absolutely impossible for those unfortunate beings to express their own thoughts, or to comprehend those of others. She wished therefore, to ascertain how the teacher could supply this deficiency; how he surmounted the obstacles which were incessantly opposing the triumph of art over nature; how he succeeded in making his pupils comprehend abstract and strictly intellectual ideas. She was permitted to converse with Massieu, and by interrogating him on the value of words, to discover whether he had an exact notion of their value; whether he perceived their synonyms, if there were any; or whether he found no synonym, when there was none. It was not long before she was fully convinced of the reality of the success

obtained ; and she not only admired the Abbè Sicard, but also determined to make ample amends for her incredulity, by publishing the particulars of the childhood of his pupil Massieu, and the process of his education, together with his answers to her questions and to those of others. I remember many of these answers as I was present at the exhibitions where they were made. There are a great many others which I do not find in Madam Clo's notices, and which, however, are also worth mentioning ; among others, this :

“ Dieu raisonne-t-il ?

Non, répondit Massieu.

Comment, Dieu ne raisonne pas ? dit tout le monde. ?

Non, répète Massieu, et voici pourquoi.

On raisonne pour trouver la vérité ou pour la communiquer ; or Dieu ne raisonne pas pour trouver la vérité, puisqu'il est la vérité même ; il ne raisonne pas pour la communiquer, it l'inspire.”

“ Does God reason ?

No, answered Massieu.

How, God does not reason ? Does not every body say, he does ?

No, repeats Massieu, and I will tell you why.

We reason in order to discover the truth, or to communicate it ; now, God does not reason to find the truth, as he is the truth itself. He does not reason to communicate it, he inspires it.”

In effect, God who is only a Spirit, the eternal source of all spirits, independent of space, of motion and of time, conceives without effort, and does not need reasoning in order to think.

To conclude, the notice of Madam Clo of the infancy of Massieu, is so curious, that I dare say, it will be interesting to many of the readers of the *Annals*. It was translated from the French in 1820, and published in the “*Elementary exercises for the pupils of the New York Institution* ;” but the work is so little known, or at least, has been read by so few, that we have thought it worthy of a place on our pages.]

“ WHAT sensible person is not penetrated with the necessity of rendering homage to the paternal inspiration of that pious

philanthropist, who has restored to themselves the innocent victims of an error of nature. The beneficence of the Abbé de l' Epeé should command a sacred acknowledgment from public opinion, as well as from maternal tenderness. The modest attempts of this ecclesiastic, were so many triumphs over the painful efforts of his predecessors. His reason discarded their systems, and his heart created a language for the use of the deaf and dumb.

From that moment the mother believed she had obtained every thing ; and pressing to her bosom the infant, from whom as yet, she only heard mournful sighs, she saw in him a messenger from heaven, who could console her in her misfortunes. The public came in crowds to the school of the celebrated instructor. He was applauded with transport ; he was listened to with respectful silence, and he received the homage of all hearts, all ages and all sexes. The philosophic world conceived another ambition for the happiness of the deaf and dumb. They blessed the endeavors of that venerable man, whose only end was to initiate these unfortunate children into a knowledge of the secrets of heaven. They thought it useful to unite to this celestial science, that which would reveal to them the secrets of social relation ; but time reserved this double prodigy for the successor of the first friend of the deaf and dumb. We do not mean to make a comparison between these two persons, whose zeal and talents have acquired them a permanent glory, and who will be placed in the same rank by the friends of humanity. Can we in fact say to which belongs the palm, when we cannot applaud the one, without cherishing the memory of the other ?

Courageous and patient like a good father, the Abbé de l' Epeé goes to seek the deaf-mutes in the midst of that darkness in which we find them plunged. There, surrounded by obstacles, having uncertain chances before him, he extends to them the hand of succor. He is to them the first ray of light which is perceived by them upon the horizon of life. What son could hope from a father a greater mark of love ? It is here that the renowned Abbé Sicard comes in his turn to seek the instructor, and render homage to his heroic philanthropy. Let every eye be turned towards him ; let every sensible heart

surround him, and whilst we collect with tenderness what he has so wonderfully done, we have to regret the wonders that his zeal might have produced.

The virtuous instructor had not only to combat nature, but likewise his modest and religious fears; and whilst his first success presaged to him greater triumphs, his piety made him doubt the event. He could without pride undertake what he dare not even desire. In vain a new victory calls him; his scruples overcome the movements of his self-love, and limit such glorious work.

The courageous and sensible man whom Providence and the opinion of the public have named his successor, in daring to leap over the limits that a too scrupulous diffidence had too much respected, arrives at the method of enlightening the reason of the deaf-mutes. It is in the soul of his pupils that the Abbé Sicard arrests a paternal regard. It is there that he discovers the first elements of his method. It is not what he knows that he is in a hurry to teach them; as he made them his master in order afterwards to become theirs. Could he be mistaken and alarmed about the impressions which he received, if it was from them he borrowed the first rays of light with which he enlightens them? He identifies himself with their imperfections, and his observing mind never loses sight of them. He is seen constantly to follow them, step by step, in proportion as they advance towards that state of civilization, to which his wisdom gradually conducts them. He already knows their strength of mind, and the progress of which their intelligence is susceptible, when he is enabled without danger, to teach them what renders life dear, embellishes, honors or degrades it, and thus to restore them to society. From this moment deaf-mutes will no longer be strangers among men,* as

* A deaf-mute, born in Germany, and instructed after the method of the Abbé de l'Epeè, in the institution founded at Vienna by Joseph II, afterwards entered that of Prague. Having learnt the art of engraving, he left that city to come to Paris, where he arrived in December. Here without acquaintances, and a very imperfect knowledge of his national language, and totally ignorant of the French, he stood in want of an individual with whom he could communicate. He could only find one amongst his brethren of misfortune; he went to the institution at Paris, and addressed himself to Clerc, a pupil of Sicard, and deaf and dumb

their benefactor has made them acquainted with the title which they have to the love of their fellow beings. Touching truth ! which it is as sweet to reveal as to believe, and which egotism will not know how to abuse, as soon as the teacher makes his pupils feel all the dignity of man. Then struck with this great and sublime thought, they conceive the whole extent of the duties which society requires, and in which they have just taken their places. From this time, they know what of probity, generosity and industry they owe to it. Until that moment life was to them only a silent voyage, during which they only experienced an internal, secret and continual movement that no visible force can arrest, and whose whole mystery is in the power of an immortal soul. Until then they dragged out an existence without object or aim. The same ignorance, the same immobility described the circle of their long and useless days ; a vague, inquiet and melancholy curiosity showed itself in their looks, whose gloom and dullness saddened the mother or the friend upon whom they were directed. But now behold them in contact with all the interests of life ; every thing be-

from birth. He was an assistant teacher, like Massieu, to one of the classes of this school ; a young man who unites to a strong mind, a fluency and grace in his style. An acquaintance is soon made. The stranger had now found a friend who could comprehend and pity him. His natural language not sufficing to obtain for him succor from other men, he wanted an interpreter who could translate his thoughts into the idioms of society. Young Clerc, who understood and wrote the French language well, offered this unfortunate young man to assist him as interpreter to the ambassador from the court of Vienna, to whom he wished to address himself. This arrangement made the pupil of Sicard inform his master of the steps he was about to take, in a note which we will here transcribe from the original.

“ This young deaf-mute, without money and without friends, involved in debt occasioned by want of work, and threatened by his creditors, is going to have recourse to the bounty and generosity of his serene highness, the ambassador of Austria. He desires me to accompany him, not only as a guide, but to aid him in expressing his ideas. I am very happy to be able to assist him, as this is my day of liberty.”

The ambassador was absent ; the deplorable situation of the deaf-mute demanded prompt assistance. Young Clerc, full of zeal and humanity, directs his steps to other places ; he calls upon several engravers ; by writing he makes known the object of his visit, and the talents of his unfortunate companion. He at last succeeds in getting him a place with an engraver, whereby means of his daily work, he is enabled to provide for all his wants.

comes animated around them, useful in their imaginations, and active in their hearts; they are attracted in fine by every thing, and by that social physiognomy which awakens such sensations, and produces such ideas as bind and unite individuals and their minds together. They no longer interrogate in vain, and their answers correspond with their judgments, and the lights they have received. Surely we cannot doubt the happy results of an education inspired by their misfortune, when we observe them applying the advantages of their talents and labors, in which society and their families partake so largely.*

A language purely mechanical and made for the memory, would never produce such a miraculous regeneration; one was required which would speak to the human understanding. It will then be easily understood, that it is owing to this new creation of the theory of signs, that the master is able to complete his work, and the deaf and dumb pupil no longer to be a useless being upon the earth!

In order to appreciate the labors of these two benefactors of the deaf and dumb, we must compare their deplorable condition before instruction, with their state of existence after they have acquired an education. It is only by examining them in these two states, that we are enabled to believe in the success of their instruction, and to applaud it with enthusiasm.

It will be easy for our readers to be convinced of this, by some characteristic traits of the infancy of Massieu, that we owe to a man of letters what we have here related, and to which we will be permitted to add what we have ourselves collected concerning this deaf-mute. We can imagine then what loss it would have been for society, as well as for humanity, if this interesting being, who from his cradle, felt the necessity of extending his moral existence; who demanded in vain from the authors of his days, the God which he ought to adore, that worship he ought to render him, and in fine, the lights which nature had interdicted him; if say I, he had been condemned,

*Many deaf-mutes are employed in public offices, and in the printing office of the Institution, from which they receive the fruit of their daily labors for the support of themselves and their aged parents.

by chance, not to meet upon the earth him who could grant his prayers ?

“I had many communications with Massieu, our author tells us in his charming work (*La corbeille de fleurs.*) I was not able to avail myself of speech with him, as he would not have understood me, and I could not avail myself of his gestures, as I would not have comprehended them. It was with the pen that I put my questions, and with it he made his replies.”

“*Demand.* Do you love your father and mother ?

Response. Yes, very much.

D. How can you make them understand you ?

R. By signs.

“I concluded from these first answers, that the sentiment of filial love was no stranger to Massieu. Shortly after this conversation with him, I had a proof that this sentiment was one of those which predominated in his heart. His intelligence had given him an honorable standing in the institution among the deaf-mutes. The convention by a decree had given him an appointment.”

“As soon as M. L’Abbé Sicard had read this flattering decree to his pupil, the latter, transported with joy, expressed this thought by his gestures : *I am at length assured of the means of procuring bread for my aged mother.*”

“The Abbé Sicard wrote to me some time after, as follows :

“The acts of filial love never cost the least effort of his sensible and grateful heart. *To give to his parents is to repay them,* (said he to me one day.) This young man was only occupied with the wants of his mother. All that he receives as a tutor in the institution, he immediately gives to her, and he would have debarred himself the use of any part of it, if I had not called to his recollection that he had wants of his own, and and that he ought to reserve something to satisfy them. The first movement of his heart, when he received either his salary or a gift from persons who were enchanted by the justness and precision of his answers, was to say to me by signs, *this is for my poor mother.*”

“I longed to have more extended details of the infancy of Massieu. I asked him in writing one day, to give me the history of his early years ; he brought me very soon afterwards

the following morceau, which is entirely digested by himself."

"I was born at Semens, canton of St. Macaire, department of Gironde.

"My father died in the month of January, 1791 ; my mother is still alive.

"In my country we were six deaf-mutes in one paternal family, three boys and three girls.

"I remained at home till the age of thirteen years and nine months, to which time I had never received any instruction ; I *was in darkness as respects learning*.

"I expressed my ideas by manual signs, or by gesture. The signs which served me then to express my ideas to my parents my brothers and sisters, were very different from those of instructed deaf-mutes. Strangers never comprehended us when we expressed our ideas by signs to them, but the neighbors did.

"I saw cattle, horses, asses, hogs, dogs, cats, vegetables, houses, fields and vineyards, and when I had seen all these objects, I remembered them well.

"Before my instruction, when I was a child, I neither knew how to read nor write. I had a desire to read and write. I often saw girls and boys who went to school ; I desired to follow them, and I was very jealous of them.

"With tears in my eyes, I asked permission of my father to go to school ; I took a book and opened it upside down, which was a mark of my ignorance ; I put it under my arm as if to go, but my father refused the permission which I asked, by making to me signs, that I would never be able to learn, because I was a deaf-mute.

"Then I cried very loud. I again took the book to read it, but I neither knew letter, word, phrase, nor period. Full of grief I put my fingers in my ears, and impatiently required my father to cure me.

"He answered me that he had no remedies. Then I became disconsolate ; I left my father's house and went to school, without telling my parents : I presented myself to the master, and demanded of him by signs, to teach me to write and to read. He refused me roughly, and pushed me from the school. That made me weep much, but it did not discourage me. I often

thought about writing and reading ; then I was twelve years old ; I attempted all alone to form with a pen, the signs for writing.

“In my childhood my father had required me to offer up my prayers by signs, evening and morning. I fixed myself upon my knees ; I joined my hands and moved my lips, in imitation of those who speak when they pray to God.

“Now I know there is a God who is the maker of heaven and of earth. In my infancy I adored the heavens, not God ; I did not see God, I saw the heavens.

“I neither knew if I had been made, nor if I had made myself. I grew large ; but if I had never known my instructor, Sicard, my mind would never have grown as my body, for my mind was very poor ; in growing up I would have believed that the heaven was God.

“Then the children of my age would not play with me ; they despised me ; I was like a dog.

“I amused myself all alone to play with a mallet, a top, or to run upon stilts.

“I was acquainted with numbers before my instruction ; my fingers had learned me them. I did not know them by figures ; I counted upon my fingers ; and when the number exceeded ten, I made notches upon a stick.

“In my childhood, my parents sometimes made me guard the sheep, and often those who met me, touched with my situation, gave me some money.

“One day a gentleman, (M. de Puymorin,) who passed by, took pity on me, and made me go to his house, and gave me food to eat and drink.

“Having then set out for Bourdeaux, he spoke of me to M. Sicard, who consented to take charge of my education.

“The gentleman wrote to my father, who showed me the letter, but I could not read it.

“My parents and my neighbors told me what it contained. They informed me that I was going to Bourdeaux. They thought that I was going to be a cooper. My father informed me that it was to learn to read and write.

“I set out with him for Bourdeaux. When we had ar-

rived, we made a visit to M. Abbé Sicard, and I found him very thin.

“I began by forming the letters with the fingers ; after many days I knew how to write some words.

“In the space of three months, I knew how to write many words ; in six months I could write some phrases ; in a year I wrote pretty well.

“In a year and some months I wrote better, and could answer some questions put to me.

“I was three years and six months with the Abbé Sicard, when I went with him to Paris.

“In the space of four years I became as a speaking being.

“I would have made greater progress, if a deaf-mute had not inspired me with great fear, which made me very unhappy.

“A deaf-mute, who had a friend a physician, told me that those who never had been sick from their infancy would never live to be old ; but those who had often been so would live to be very old.

“Recollecting then, that I had never been sick since my birth, I had a constant fear that I could not live to be old, and that I should never be thirty-five, forty, forty-five, nor fifty years old.

“My brothers and sisters, who had never been sick from the time of their birth, were dead. My other brothers and sisters who had been sick, were restored.

“From never having been sick, and the belief which followed it that I could not live to be old, I would have studied more ; I would have been very, very knowing as those who speak.

“If I had not known that deaf person, I would not have feared death, and I would always have been happy.”

“It appears astonishing that we can write to Massieu, and reason with him as with a man of the clearest understanding ; but this will not surprise us, when we know that Massieu is, perhaps, one of the profoundest men of the age. The plainness, the precision, the sublimity of some of his answers to questions the most unexpected, the most difficult, and the most abstract, will enable us to judge of the temper of his mind, and the sensibility of his heart.

"I asked him one day before many persons : My dear Massieu, before your instruction, what did you believe of those who looked at each other, and moved their lips ?

"I believed, he replied, that they *expressed their ideas*.

"D. Why did you believe that ?

"R. Because I had observed that when persons had spoken to my father concerning me, he threatened to punish me for what I had done.

"D. You believed then, that the movement of the lips were a means of communicating ideas.

"R. Yes.

"D. Why did you not move your lips to communicate your own ideas.

"R. Because I had never sufficiently noticed the lips of those who speak, and when I tried to speak they told me *my noise was bad*. As they told me that my misfortune was in my ears, I took some brandy and put it in my ears, and stopped them up with cotton.

"D. Did you know what it was to hear ?

"R. Yes.

"D. How did you learn that ?

"R. A relation who could hear, and lived in the house, told me that she saw with her ears, a person which she did not see with their eyes, when he came to see my father.

"Persons who hear, see with their ears during the night, those who walk.

"*The nocturnal walk* distinguishes persons and their names to those who hear.

"We see by the style of these answers, that I have been under the necessity of copying and preserving them exactly, to transmit them to the public."

Nothing, without doubt, is more interesting to know, than the early impressions of a deaf-mute from birth ; but how is this interest augmented, when it has for its object one of these unfortunates, who having arrived to a perfect state of civilization, contributes not only by his talents to the glory of his master, but even to the school, where his intellectual and moral faculties have been developed. Can we not recognize the man who is sensible of his own dignity, in this simple and natural

recital which the pupil of the Abbé Sicard has made himself, of the first sensations and chagrins which he has experienced? His vague reveries while guarding the flock entrusted to him; his tears for an ignorance, the consciousness of which he always carried about him; the inquiet and ambitious desire to overcome the insurmountable barrier which nature had placed between his reason and the lights which it implored, did they not all serve him as an impulse of that secret power which directs a man into an active existence? As for the rest, he appeared to us still more curious when we had taken notice of these particulars, and learned from himself what object presented itself to his view, and what sentiment occupied his mind, during the religious act which paternal piety exacted of him every morning. We knew him sufficiently to foresee the power that imagination ought to have upon his religious belief; which never being willing to interrogate in vain, dares to believe all to consecrate to his will, the enjoyments, the mysteries and the claims, and not fear to bring forth fables when the reality escapes him. It is thus in truth, that (Massieu) born with an ardent mind, and without any point of support in the moral world, this infant deaf-mute, curious to penetrate the secrets of that nature which animates and attracts his eyes under a thousand forms, embraces a chimera in the absence of truth. But we ought rather to pity than to accuse him, since in his error he furnishes us himself, a new proof of innate religion in the heart of man. The following is an abridged conversation which was held with him on this subject.

Of what did you think, we asked him, when your father made you fall upon your knees? Of heaven. With what intention did you make a prayer? In order to make it descend by night upon the earth, to the end that the vegetables which I had planted should grow, and that the sick should be restored to health. Was it these ideas, these words, and these sentiments, which compose your prayer? It was the heart that made it. I did not know at that time, either words or their meaning. What did you experience then in your heart? Joy, when I found that the plants and the fruits grew; pain, when I saw them injured by the hail, and that my parents still continued sick.

At these last words of his answer, Massieu made many signs which expressed his anger and threatening.

Is it thus you menace heaven, we demanded of him with astonishment? Yes. But with what motive? Because I thought I should never be able to reach to attack and destroy it, because it had caused all those disasters, and did not cure my parents. Were you not afraid to irritate, and that it would punish you? I did not then know my good master Sicard, and I was ignorant what heaven was; it was only a year after my education that I feared to be punished by it. Did you give a figure or form to this heaven? My father had shown me a large statue in the church in my country; it represented an old man with a long beard; he held a globe in his hand; I believed that he dwelt beyond the sun. Did you know who made the ox, the horse, &c.? No, but I had much curiosity to see them born; I often hid myself in the ditches to observe heaven descend upon the earth for the growth of beings; I wished very much to see it. What did you think when the Abbé Sicard made you form for the first time, words with the letters? I thought that the words were the images of the objects which I saw around me; I treasured them up in my memory with a living ardor; when I read the word of God, and had written it upon the black-board with a pencil, I looked at it very often for I believed that God caused death, and I feared it very much. What idea had you of it then? I thought that it was the cessation of motion, of sensation, of *eating*, of the tenderness of the skin and of the flesh. Why had you this idea? I had seen a dead body. Did you think you should always live? I believed that there was a celestial earth, and that the body was eternal.

We do not think it necessary to give here any further detail of the conversation with this pupil of the Abbé Sicard; it answers, as we have said, to make known the idea that he now has of the true God; his acknowledgment for that to which he owes so great a benefit, as to render homage himself to the education which has raised the thick veil that deprived him of so many consoling truths. It is without doubt, one of the conquests the most precious of this method, since he had to combat the errors so much cherished, as they arose from the first

inspirations of that innate sentiment of which we have spoken. We ought then, in order to complete this triumph, not to be alarmed at the sentiment which appeared to justify these errors, but to oppose with wisdom, the logic of truth to the seducing illusions of a disordered imagination. This success was reserved for an enlightened and pious instructor.

As many answers of this deaf-mute, so justly celebrated by his discoveries in the language of thought, have made a noise in the world, we will relate here, many which make better known his religious principles, and the justness of his thoughts, by adding what we have often observed, that if the question proposed does not offer a pointed interest, an answer is only obtained the most common, as would be that from an unlettered man; and that if we wish to find him such as his renown presents him, we must interrogate him upon subjects of a certain depth.

A person asked him one day in a public assembly, what difference he made between God and nature? This was his answer.

"God is the first Maker, the Creator of all things. The first beings were all drawn from his divine bosom. He has said to the first, *you shall be second*; his wishes are laws; these laws are nature."

A woman of our acquaintance said to him one day, that she compared Providence to a good mother.

"The mother, said he, only takes care of her own children, whilst Providence takes care of all beings."

These are the answers which he gave to the following questions.

What is virtue, God, and eternity?

"Virtue, said he, is the invisible, which holds the reins of the visible."

"God is the necessary being, the sun of eternity, the clock-maker of nature, the mechanist of the universe, and the soul of the world."

"Eternity is a day without a yesterday or to-morrow."

We desired to know what he understood by a sense?

"A sense, said he, is an *idea carrier*."

Some persons wishing to embarrass him, asked him what is hearing ?

“It is the auricular sight.”

A few days ago we asked him if he made any distinction between a conqueror and a hero ? Without hesitation he wrote upon the slate as follows :

“Arms and soldiers make the conqueror. Courage of the heart makes the hero. Julius Cæsar was the hero of the Romans. Napoleon is the hero of Europe.”

At a public exercise of 25th April, 1808, he was asked, what is hope ? and he immediately answered,

“It is the flower of happiness.”

We will terminate by an answer which, though well known, appears to us to deserve a place in this notice.

His master asked him one day, what is gratitude ? He immediately answered, as if by inspiration,

“Gratitude is the memory of the heart.”

A grand thought, and which could only come from the heart.

COURSE OF INSTRUCTION.

BY W. W. TURNER.

It was our original intention as the conductors of the “*American Annals*” to avoid all controversies of a personal nature and carefully to exclude attacks upon individuals under whatever pretence they might be made. At the same time we felt ourselves bound to publish the views of others on all matters pertaining to the deaf and dumb, although differing from our own views on the same subjects. By pursuing this course, we hoped to elicit much important truth on the one hand, and on the other to do equal justice to all, and give cause of complaint to none. We supposed we had succeeded in carrying out this original design in a manner satisfactory to all interested, until we received the communication from Dr. Peet of the New York Institution, published in the last number of the *Annals*. Nor have we yet been able to discover in what respect we have deviated from the

prescribed course. In our article in the January number which produced such a remarkable sensation in the mind of the Doctor, there was not the most distant allusion to himself, to his institution or to his books. We had received the impression from his reports and from other sources that he had in some respects departed widely from the French system ; and that he had claimed with no little satisfaction, improvements for the New York school which would place him above the suspicion of appearing as the champion of that system ; and which would render our objections to it less applicable to the New York, than to the Hartford Institution. We were surprised therefore, at receiving a communication from him on the subject ; and still more so on becoming acquainted with its extraordinary character. We could scarcely believe that the Doctor could so forget his enviable position as head of the New York school, as to descend to the tricks of a political scribbler ; or so far compromise his dignity and sense of propriety as to exhibit the unfairness and bad temper which characterize his article. As an old and tried friend of Dr. Peet we expected from him the consideration and courtesy common among friends ; and that if the positions assumed by us in our article were untenable, or the doctrines advanced were unsound, he would show it in a manner calculated to expose our errors and promote the cause of truth, and at the same time in a spirit of candor and conciliation. We were not prepared for the sneers and insinuations designed to make the impression that we are incapable of writing anything correctly ; and that the cause of education has nothing to expect from one whose productions are distinguished only for "crudeness of thought," "negligence of expression," "confusion" and want of perspicuity. Above all we were surprised at the Doctor's modesty in sending us his complimentary article to be published in our journal, requesting us to inform the public that in his opinion we are in point of capacity and intelligence, considerably below par. As the Doctor had never before contributed so much as a single line to our columns, we could not consent to deprive others of the benefit of his lucubrations, however they might reflect upon us. But we shall not break friendship with him, nor give him up yet. We certainly have not been struck dumb by his arguments, nor petrified by his exposure of

our ignorance. We have still somewhat to say in our own defence. We propose, therefore, to analyze the Doctor's article, and to show that his attack upon us was unprovoked, captious and unfair; that his criticisms are puerile and his arguments of little weight; and that the whole is characterized by a bad spirit, appearing very much like the breaking out of some old concealed grudge, or the hasty expression of a recent provocation.

In the first place we will just glance at the Doctor's criticisms in the commencement of his article. How these verbal criticisms can have any bearing upon the matter at issue, or answer any useful purpose except to show off the Doctor's erudition, we have not been able to discover. We should suppose that an honest and candid inquirer for truth would not stop to comment upon the right position of commas, or the choice of words, if he could comprehend the argument and the meaning of discourse. But Dr. Peet seems to think differently; and profoundly regrets that we have not yet been taught "the value of perspicuity and propriety of expression." As an instance of our faultiness in this particular, he selects the phrase, "a manual alphabet on one hand." This occurs in our description of the French system of instruction, and was intended to mark a difference between the French and English schools; as in the former but one hand is employed in making the letters of the manual alphabet, while in the latter, both hands are used. But, says the learned Doctor, this "is unnecessarily ambiguous, giving the reader the idea, not of a *one-handed* manual alphabet, but of a manual alphabet set in contrast with something else." Now the Doctor should know that when a writer intends such a contrast, he uses the phrase, *on the one hand*, followed in close proximity by the phrase, *on the other*: always using the definite article, *the*, in both phrases. Instances of the use of these phrases in conformity with this rule occur in the Fifteenth Annual Report of the New York Institution for the Deaf and Dumb, page 35; also in the Twenty Sixth Report, pages 106, 108, 163, and 164. Not a single instance, it is believed, can be found in the Thirty Reports of that Institution, where a contrast is indicated by the phrase, "*on one hand*," (the article

being omitted), not followed by the contrasting phrase, *on the other*. Yet Dr. Peet thinks it “unnecessarily ambiguous!”

Passing by the Doctor's objections to our use of the words, *content* and *infallible*, simply remarking that we think them used with sufficient correctness for all practical purposes, we come to what the Doctor seems to consider our crying sin; the condemning fault of all. We quote his own words. “On page 101, near the middle, we find a verb and its dependent words without a nominative, (a contempt of grammar quite in character in an article written professedly to decry ‘books constructed according to the grammatical theory.’”) This is a sad fault to be sure. Without stopping to inquire what is meant by “the dependent words” of a verb which require a nominative, we hasten to relieve the Doctor's solicitude by stating that the word *it*, should have preceded the unfortunate verb in question. The sentence would then read as follows; “It must be borne in mind, however, that we design to embrace in this account only so much of the course of instruction as has reference to the teaching of language, and consequently [*it*] will be confined chiefly to the elementary part of the course.” Now whether this sin of omission is to be charged upon the printer or the writer, we are unable to say; as our manuscript is not in our possession. This will probably remain forever among the unsettled questions. We only know that it was in our mind to give this and every verb its nominative according to the rule. If the fault of this omission indeed were ours, we plead in extenuation the smallness of the fault, and again the universal tendency to error among men. Even Doctor Peet, notwithstanding his severity towards us, is not free from the same fault. In the second line of the paragraph near the top of page 170, our editor has inserted the word, *not*, which is wanting in his manuscript and which is so obviously necessary to make sense that even a careless reader would notice and supply the omission. We also find in his manuscript the word *recollect*, spelled with one *l*. We mention these things, not for the purpose of trying to make our readers believe that Dr. Peet is incapable of writing good English, or that his early education was defective, but to show that we are all liable to make slips of this kind, and that it is at best a very small matter.

We have spoken of the unfairness of Dr. Peet's article. As a specimen of this, we refer our readers to the paragraph at the bottom of page 165. His object here was to convict us of inconsistency, and to exhibit us in the ridiculous position of attempting to sustain with one hand what we were, at the same time, endeavoring to overthrow with the other; of defending and approving of the French system on one page and condemning it on the next. Now we have been guilty of no such folly as this. Let it be remembered that the art of teaching the deaf and dumb was introduced into this country about thirty two years since. At that time it was in its infancy, and was both in its theory and practice, imperfect and defective. There were elements of progress and success in the French system, however, which were wanting in the English and German. There was more of truth and nature in the former than in either of the other systems. We think the French alphabet requiring but one hand, far preferable to the English, requiring both; and the method of teaching by clear, definite signs, much better than by articulation as with the Germans, or a mixture of both as with the English. For these reasons we do consider it fortunate for the deaf-mutes of this country that the French system, *rather than either of the others*, was adopted here. In saying this, we make no "full endorsement of the French system," we do not endorse the errors and mistakes which were incorporated with it, nor preclude the idea of improvement upon it. We are "devoutly grateful", not "for an artificial set of signs, expressive of the grammatical relations and inflections of words", as Dr. Peet supposes, but for having been put upon the right track. We rejoice that a system was introduced here, based upon sound principles, requiring only such corrections and improvements as time and experience would enable intelligent teachers to make.

Another specimen of the unfairness of Dr. Peet's article may be found on page 167. He says, "The question then is, shall the order of instruction be a regular and philosophical order, or shall it be a jumble, a *chance medley*?" And again, page 172, "We have not here to discuss the question, in what order the difficulties of language are best presented; but whether they shall be presented in a regular and philosophical order, or

in no order whatever." In other words he represents us as advocating the notion of teaching deaf-mutes the difficulties of language "in no order whatever;" of prosecuting the business of instruction without any system, in "a jumble, a chance medley." Now this is no question of our making. We have advanced no such sentiments, nor can such an inference be fairly drawn from our article. Having proposed the question, "How can we soonest and most successfully teach a deaf-mute written language," we stated expressly that we did not propose to go into the minute details of school-room exercises, or to prescribe daily lessons for the class; but only to present such general views as might serve to guide the intelligent teacher in his inquiries after the best method of instructing. Our remarks had reference to the *time* rather than to the *order* of presenting the difficulties of language; to the questions whether we should begin with teaching set phrases to illustrate a principle of construction, or with such colloquial phrases as our pupils have occasion to use every day, in their intercourse with others: whether language should not first be taught them as an art, a thing to be used as a vehicle of thought; and afterwards as a science, a thing to be understood in its philosophical principles and its laws of construction. We have no wish to repeat what we said in our former article in support of our views on these points. Our suggestions may go for what they are worth. We have no favorite theory to defend, and no little books to care for. And if our fellow laborers discover in our brief hints nothing of practical utility, nothing to induce a change in their mode of teaching, of course no hurt will be done by what we have written.

But, says the Doctor, Mr. T. "seems like the renowned Knight of La Mancha, to be tilting against the creations of his own fancy;" though on another page he accuses us of tilting against "the elementary works published by the New York Institution." Not to take advantage "of the confusion of an opponent," we will explain to the Doctor, somewhat at length, what we were aiming at; and will endeavor to convince him that we were tilting against the creations neither of our own brain nor of his.

The successful efforts of the Abbé de l'Epée, Sicard and

other early teachers of the deaf and dumb attracted universal attention. The art which they had invented was regarded as a wonderful discovery and as proof of remarkable penetration and uncommon powers of mind. They were looked upon as profound philosophers as well as distinguished benefactors. Influenced by sentiments so flattering to their self-love, and believing that the general impression was in accordance with the truth, they constructed a system much more complex and elevated than the nature of the subject required, and quite too elevated for the humble capacity of those whom they instructed. It contained more of philosophy than of common sense. No one who reads the Abbé Sicard's "Course of Instruction," can fail to perceive this. Almost at the commencement of his course, he endeavors to teach his pupil to classify, to generalize, to discriminate between the words, *being*, *thing* and *object*; with other exercises sufficiently difficult to task the developed intellect of a youth in possession of all his faculties. Throughout the whole course, there is a want of simplicity and of adaptedness to the capacity of the pupil. There is a constant effort to exalt a humble branch of education to the rank of a science, and to place the school for deaf-mutes beside the college. The course of instruction in the American Schools is not free from these faults. There is still, in our opinion, too much of stiffness and precision. There is too much labor bestowed upon the philosophy of language, and upon fixing in the mind of the pupil the principles of grammatical construction before he has collected sufficient materials. While we would proceed upon the principle of comparative ease and difficulty, beginning with the simplest forms of sentences and going forward by regular gradations to the most complicated, we would also incorporate with it the principle of utility: teaching sentences as they are needed in the intercourse of life to express real wants and impart the knowledge of common events. Our article in the January number of the Annals was intended to bear upon this point. We fully believed then, and we do now, that a change, to some extent, might advantageously be made in all our Institutions for the deaf and dumb: in our own as well as that of New York.

Dr. Peet, in his notice of our article' inserted in the last

number of the *Annals*, seems not to have discriminated between the course or system of instruction, and the text books used in the process of instruction. He says, "The elementary works published by the New York Institution, without being openly named, are still comprehended under this designation, and evidently aimed at." Now we can assure the Dr. that we were not aiming at so small a mark. The books referred to are doubtless an improvement upon what has hitherto been published in the country, and may profitably be put into the hands of young pupils. But we are very far from considering them perfect either in plan or execution. The First Part of his *Elementary Lessons* is formed upon the same general plan as Bébien's *Manual of Instruction*. It is not however like the latter confined to the illustration of grammatical principles, but has some narratives and other miscellaneous matter. In these respects it is an improvement upon the model. The Second Part has still more of miscellaneous matter, and of connected composition, and is to a considerable extent, taken up with phrases designed to illustrate not grammatical principles nor general principles of construction; but the use of idiomatic and other phrases which owe their peculiar significance to good usage and common consent. It contains much that is valuable. But there is a fault in both these books which must materially affect their usefulness in other institutions. We refer to the introduction of local subjects and events which can be understood only by those connected with the New York Institution or who are familiar with its immediate vicinity; subjects which were true or applicable at the particular time in which they were introduced and not afterwards. As illustrative of our meaning we select the following sentences. "Yesterday M. and N. walked to the East River." "Where does Mr. B. live? In Fiftieth street, near the Institution." "Elizabeth came to school about the time the new chapel was built." "I can walk to the City Hall in less than an hour." "This train will not stop at any place this side of Harlem." "The cars will leave Harlem at eight precisely. They will pass the steps at twenty minutes past eight." But as it is not our intention to review the books of Dr. Peet, we will only add that we consider his *Scripture Lessons* the best of the series, although

it has little claim to originality ; the greater part of it bearing a close resemblance to the "Catechism of Scripture History for the Deaf and Dumb," first printed in Hartford in 1829.

As we have already said, Dr. Peet seems to make no distinction between the course of instruction and the books used in the process. We used the phrase in our article in a general sense, and intended to include in it, not only the books used but also the school-room exercises, the details of daily instruction as well as the general plan. So far as we had reference to any book prepared expressly for the deaf and dumb, the Manual of Bébien was in our mind. But a very considerable portion of what is taught in all our schools, is not to be found in any book. It is the fruit of the teacher's invention, suggested by passing events and present circumstances, directed to some definite point ; either the illustration of some principle of construction or of grammar ; of some idiomatic phrase or peculiar form of expression. Now, what we complain of is, not that these principles and forms are illustrated and fixed in the memory of our pupils, but that an attempt is made to teach them too early in the course, before the child has any materials of construction, or has learned the simplest forms of colloquial expression. We shall perhaps be able to make ourselves better understood by reference to a particular case. Dr. Peet in his *Elementary Lessons*, teaches his pupils first the alphabet, next the names of a few common objects, then the same words as qualified by an adjective and then the same words as affected by number. This is done in thirty lessons, which would occupy a class about as many days. Thus far we approve of his course. The plural of nouns may now with propriety be taught. But instead of confining the attention of his pupils to the regular form of the plural, which is all that they can profitably be taught in this early stage of their course, he brings before them in the next five lessons all the different forms of the plural contained in our English grammars, together with an original form of his own, viz., "plural in *oes*." These are followed by irregular plurals and by words which are the same in both numbers. All these difficulties, be it remembered, are presented to the attention of deaf and dumb children, who have been under instruction less than two months in a text-book

arranged professedly upon the principle of dividing and graduating difficulties, "and of introducing but one difficulty at a time." How this can comport with Dr. Peet's views as given in the preface of his book, that the "first year or two is not the time to dwell on minute distinctions, or to introduce words which the pupil will have little or no occasion to use, in order to make a particular vocabulary complete," is more than one not wedded to a grammatical course can comprehend.

We will conclude our notice of Dr. Peet's article by directing the attention of our readers to two or three particulars in which he dissents from our views. We stated that the French course of instruction proceeds upon the principle of teaching language in connection with grammar,—that each and every principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given. Dr. Peet objects to this statement and says, "we are utterly unable to recognize in this description the traits of any 'course of instruction' hitherto known to us, personally or by report." Now if the Doctor will take from the library of his Institution Bébien's Manual of Practical Instruction, and will examine it carefully, understanding us to mean by connected language, as he admits he does, "narratives and letters of some length, as opposed to isolated sentences," he will find just such a course of instruction as we described.

Another point of difference relates to the use, in the early part of the course, of connected composition or narrative. On this subject we used the following language. "As soon as possible the pupil should be put upon connected language." How soon this should be, we did not state; sooner or later within the first year according to circumstances. Dr. Peet remarks on this point, "single sentences are more easily understood than narratives, and narratives cannot be understood till the sentences which compose them are understood." And again in his preface, "It has been considered a point of great importance to lead the pupil at as early a day as possible to understand simple sentences, and of these to form little narratives adapted to his comprehension; but it is not perceived that any advantages would be gained by introducing complete sentences before the pupil is capable of understanding them."

He also regards the teacher who is engaged in teaching to the deaf and dumb language from a book of stories, in danger of soon involving himself and his pupils in a labyrinth. Now every teacher of deaf-mutes must have noticed the eagerness with which his pupils have attended to the recital of a little story, and the promptness and alacrity with which they have written out the language in which it has been conveyed. He must have been struck with the different degree of interest manifested by them while engaged in this exercise and in the explaining and writing of detached sentences. Who can doubt that the language associated with the story will remain fixed in the mind of the pupil when every trace of the isolated sentence has been obliterated from his memory? On other occasions Dr. Peet himself has coincided with us in these views. In his preface to the *Elementary Lessons*, he says, "Numerous reading lessons," [stories] "are introduced, which the pupil should endeavor to understand by himself, with only the occasional assistance of the teacher in explaining single words. These generally turn on piquant incidents—such as take the strongest hold on the memories of deaf-mutes, and such as can be described in phrases admitting the most literal translation in signs." In the thirteenth Report of the New York Institution, Dr. Peet uses the following language*. "Another improvement which has been introduced into the department of instruction, is to furnish each pupil with a book in which there is a continuity of thought, as soon as, or even before, he is able to understand, of himself, the meaning of words in simple, connected phrases." Among the advantages of this measure, he gives this as one, that it will "inspire a thirst for knowledge by creating a fondness for reading." In his thirty-fourth Report he favors the idea of explaining new words in connected language rather than in vocabularies. He says, "a lesson in history or geography gives occasion to impart new and interesting ideas, and these ideas the teacher immediately clothes with their appropriate words, which are thus fixed in the pupil's

* We have taken it for granted that the Reports referred to in this article, were written by Dr. Peet. Whether this be so or not, the doctrines contained in them must have received his sanction.

memory more firmly than if merely introduced in the order of a vocabulary, and explained by dry definitions, or by uninteresting or unconnected examples." Of the correctness of Dr. Peet's views as expressed in these last quotations, we have no doubt. How their consistency with what is before quoted and with his article in the *Annals* can be made to appear, we shall not undertake to show.

Another point of difference between us relates to the use of text-books prepared for children who hear and speak. We expressed a preference for such books, on the ground that the deaf and dumb should, as soon as possible, acquire the style of others. Dr. Peet considers their use injudicious until "the deaf-mute knows as much of language as the child knows who uses these text-books in common schools." If this point be waited for before history, geography and arithmetic are taught, then many of our pupils, who remain with us only five years, will leave us with very little knowledge of these subjects. The doctrine that no book should be put into the hands of a deaf-mute until he knows the language of that book, is, to us, entirely new. The strict application of this rule, would exclude not only the text-books referred to, but Dr. Peet's *Elementary Lessons* also, in all their parts. We had supposed that one important object in putting any book into the hands of the deaf-mute pupil was to teach him the language of that book; and that to do this, would require far greater effort on the part of the teacher than simply to make him acquainted with the subject matter of the book. The practice of the two schools, that of Hartford and New York, differs in this particular, in conformity with this difference of views. In the former, text-books in arithmetic, history and geography are introduced at least a year sooner than in the latter.*

Dr. Peet says "he will gladly put these text-books into the hands of the deaf-mute when he knows as much of language as the child knows who uses them in common schools." In his twenty-seventh Report, referring to his series of books, he says it is supposed that they will bring the pupil "to that point at which he can profitably use works prepared for those who

* See list of studies in the programme appended to the 29th Report of the New York Institution.

hear." By referring to the report on examination in the thirtieth annual Report of the New York Institution, we find the study of these books of Dr. Peet continued during the fourth year. So that at the beginning of the fifth year, (which is the last year of the pupils from several of the States,) he would gladly permit them the use of books prepared for those who hear. We infer, however, from the Committee's report on examination above alluded to, that at least one teacher in the New York Institution does not deem it wise to defer the study of history "to that point," recommended by Dr. Peet. The subject of examination of a class of four years standing was history. We quote the language of the Committee. "The teacher first explained the different ways in which the text-books had been used, the object being not merely to impart a knowledge of historical incidents, but also to give a practical acquaintance with written language, and promote in various ways the discipline of the mind."

Without stopping to take advantage of the inconsistency or "confusion of an opponent," we pass this topic to notice one other point of difference, and this is the last we shall notice at the present time. In our article on the *Course of Instruction* we described the way in which a child in possession of all his senses learns a language, and then recommended that much the same course should be pursued with the deaf-mute. In asking the question, "In what respect does the deaf-mute pupil differ from the child who is beginning to learn language?" we did not intend to affirm that the state of the former was precisely that of the latter. We knew, before Dr. Peet told us, that one was deaf and the other not. All that we meant to affirm was, that no such difference existed, as to make it necessary to adopt methods of instruction so entirely unlike. On this point the views of the Abbé Sicard correspond nearly with our own. In explaining one of the early steps of his course, he says,* "We speak to the ears of one who hears; we speak to the eyes of the deaf-mute. The object aimed at, as it regards each of them, is therefore the same, since we speak to both; there is no difference except in the senses addressed.

* *Course of Instruction*, pages 8 and 9.

It is the sense of hearing in one case ; it is the sense of sight in the other.”—“The pupil who hears, has not therefore, if I may venture to say it, any advantage over him whom I instruct ; and this first lesson is not more difficult to give to the mute who sees, than to the child who hears.” “Let no one be surprised therefore, if in the course of my lessons, he notices a striking analogy in the means which I shall use to those which are employed in the instruction of ordinary children, since there is so great a similarity so far as the mind is concerned, and since there is scarcely any difference on the part of the senses, which are to be regarded as its inlets.” Dr. Peet also, in directions to parents of deaf and dumb children, contained in his twenty-seventh Report, points out a course for them to pursue in teaching these children, substantially the same as that recommended by us. First he tells them to teach the names of familiar objects and persons ; then these names qualified by an adjective ; then brief directions. “*Cut wood. Bring water. Feed the pigs,*” &c. ; then such sentences as the following. “*Uncle John will come to-morrow. Father will go to town Saturday. I will give you some apples.*” He adds, “The pronouns I, we and you, with their corresponding inflections, me, my, us, our, your, are learned by usage without much difficulty.” He tells such parents that in this way, “they can, with very little trouble, form for the child, or aid him in forming a dialect of words, or signs, or both, sufficient, not only for all necessary communications relating to the wants or the wishes of the parties, but even for affording to the deaf child no trifling amount of social enjoyment, and of practical moral instruction.” Now Dr. Peet recommends this course unquestionably, because it is the simplest, the most natural, and the most likely to secure the result aimed at, viz., the teaching of language so far as it is needed by the deaf child in making known his wants and wishes or in ascertaining those of his parents.* If, then, parents should, for these reasons, adopt the course prescribed by Dr. Peet, why should not the teacher, in the first months of instruction, do the same ? And in what

* An able discussion of this topic may be found in the last number of the *Annals* in an article by Mr. Ayres, entitled “Home education for the deaf and dumb.”

respect does this differ from the method pursued by the mother in teaching her child to speak or read? But we must bring this article, already too protracted, to a close.

How then stand the matters at issue between us? Dr. Peet thinks we were endeavoring to write down his books, and in this endeavor, made use of indifferent English and still worse logic; whereas we were only, according to the best of our poor ability, pointing out to our fellow laborers, some defects, as we considered them, in the French system, and recommending a more simple and natural course.

Dr. Peet thinks that our pupils should be kept upon the learning of words and isolated sentences for the most part during the first two years of their course, for the purpose of fixing in their minds principles of construction. We think, on the contrary, that after having learned a suitable number of words, they should then learn such conversational phrases and sentences as they need to use daily in their intercourse with others, and should then be put upon connected composition, simple narratives or stories of an interesting character; and that particular forms of sentences and principles of construction should be explained and illustrated as they occur in the text, or as suggested from time to time by passing events, and as the minds of the children expand. We prefer this course for the reason that the deaf and dumb at first have little or no ability to generalize or classify or apply principles; while at the same time they have good memories, and of this faculty we may most advantageously avail ourselves in the early part of their education.

Dr. Peet thinks that a series of books prepared expressly for the deaf and dumb is necessary for the first three and a half, or four years of their instruction. We prefer that such books as Gallaudet's *Picture Reading and Defining Book*; Goodrich's *First Reader*; Child's *History of the United States*, and Parley's *Geography for Beginners*, should much sooner be put into their hands.

We leave the whole subject to the consideration of our fellow laborers, and will conclude our article in the same complimentary strain with which Dr. Peet commenced his. He says, "the character and long experience of Mr. Turner give to his article, a certain importance." "But it is to be regretted that

'twenty-eight years' of experience in teaching language have not taught Mr. Turner the value of perspicuity and propriety of expression." We slightly change the phraseology and say, that the position and honors of Dr. Peet, entitle his article to a certain consideration; but it is to be regretted that time and observation have not taught him the value of friendship and common courtesy.

ARTICULATION AS A MEDIUM FOR THE INSTRUCTION OF THE DEAF AND DUMB.

BY COLLINS STONE.

(Continued from page 112.)

ANOTHER prominent objection to articulation as a system of instruction, is the comparatively small number of deaf-mutes who can be essentially benefited by it. The difficulties to which we have already alluded, exist in their full force in the case of those, who from suitable age, quickness of perception and power of attention, are the most favorable subjects for such instruction. That there is a small class of deaf-mutes, who from a peculiar flexibility of the vocal organs, and unusual aptness, may after long continued instruction and the exercise of 'infinite patience,' be taught to speak intelligibly, and to understand most that is said to them, we readily admit. Experiment has shown this result to be attainable, in certain cases, both in our own, and in other languages. But only a small portion of the congenitally deaf, or of those who become so by disease or accident in early life, are included in this class. A greater number are found, after the most faithful and careful effort has been expended upon them, to make no perceptible progress in articulation, and never to acquire a sufficient knowledge of language to be of any practical use to them. That this is true of a large number of deaf-mutes, the warmest advocates of the system allow. Mr. Haug, in his address before the convention at Pforzheim, after speaking of the wonderful results in articulation obtained in the first class in the German schools, goes on to say:—Can we obtain this brilliant success from the majority of our pupils?

I doubt it. And if it were so, the number would still be considerable of those who speak and read on the lips badly ; the number would even be considerable of those who speak hardly intelligibly for the teacher, and entirely unintelligibly for all others, and to whom articulate utterance is so painful that it produces a visible repugnance, so that external constraint must be used to induce them to practise it, but who, as soon as this constraint ceases, recur to signs or writing. To this is added, in cases where the pupils are endowed with feeble intellect, an imperfect knowledge of language ; which, in oral conversation, makes them constantly at fault in the conception of ideas, and the choice of expressions, in the arrangement and construction of sentences. It cannot be denied that every considerable institution, from time to time, sends to their homes, pupils, in regard to whom there is the sad conviction that they will not continue to speak, and that, therefore, the time and trouble devoted to articulation are lost for them. Nay, there are many instances in which the same avowal must be made, even without looking beyond the school years. More than one teacher in view of such pupils, asks himself, in moments of physical exhaustion and mental discouragement, of what use is all this expense of time, strength, and patience ; of what use all this toil of teacher and pupil, when, after all, the latter does not advance far enough to be able to use articulate language in that later period of life, for which school is to prepare him.

It is undeniably true, that just in the degree in which the results of our labors are, in many cases, delightful and cheering, they are fruitless in many others. Hence arises a painful feeling ; and the more time, energy, and labor we have expended, the less can we arm ourselves against despondency, when we accomplish no satisfactory results, and when not only the object of instruction, a command of articulate language, is unattained, but when, also, in consequence of the time lost in attention to articulation, the mental culture of the capable as well as of the less favored pupil is sacrificed."

Mr. Haug divides deaf-mutes into three classes : those who acquire a good articulation, and are able to " converse fluently with all strangers, and even perfect and extend their knowledge of language, both as respects ideas and expression,"—

those who make very little progress, and “speak hardly intelligibly for the teacher, and entirely unintelligibly for all others,” and those who make absolutely no progress. What benefit the second class obtain from their articulation, we are unable to see; it is a matter however of some consequence to ascertain the proportion which the two latter bear to the first. We are fortunate in having the testimony on this point, of candid and competent observers, of the results of articulation in schools where it is enthusiastically advocated as the only rational system, and taught under circumstances peculiarly favorable to success:—We refer to those of Germany, Prussia, and Switzerland. Mr Day gives the following instance.

“In the most advanced class in one of the German Schools, which had been four years under instruction, the scholars read by turns, at my request, commencing at the 24th verse in the 4th chapter of John, and each reading a verse. The following were the results:—

Pupil No. 1: Not three words intelligible.

“No. 2: Unintelligible, weak and nervous.

“No. 3: do. do.

“No. 4: Not a single word intelligible.

“No. 5: Five of the simplest words intelligible.

“No. 6: One or two words intelligible.

“No. 7: Six words, intelligible.

“No. 8: Four words, intelligible.

These results would vary somewhat in different schools. In some I think they would be more favorable.”

As these pupils were taken at random, this is undoubtedly not a fair sample of the ability of the best pupils in the German schools to articulate. The result of the experiment, nevertheless, is not without its significance. Mr. Day gives his own conclusion in the following words:—

“The number to whom instruction in articulation is not given, or if attempted, is a complete failure, varies somewhat in different schools. Combining, however, the judgment of judicious teachers, with my own observations, I think they may safely be reckoned at *one-tenth* of the whole. Of those to whom, in consequence of peculiarly favorable circumstances, articulation promises to be of use, and of whom success, in the

modified sense just explained can be predicated, the proportion may be *one-fifth*, or *two-tenths*; leaving *seven-tenths*, or the great mass, though differing somewhat in their attainments, yet only able as a general thing, to make themselves understood in the articulation of frequently repeated sentences, and single words, and to whom this limited acquisition can be of very little worth."

Mr. Day arrives at this conclusion, be it remembered, after an extended and careful examination of processes and results, in the principal schools on the Continent in which articulation is taught, and after intercourse more or less extended, with the best pupils who have left these schools. Interviews with many of these pupils are described by Mr. Day, which show that his estimate of the success and value of such instruction, as given above, is sufficiently liberal.

Professor Morel, of the Royal Institution at Paris, who in addition to his extensive personal experience, has often visited the German schools, gives the following testimony.

"From the observations which we ourselves made in the German schools, we are sustained in saying, that one third only of the pupils become skillful enough in speaking and in the reading on the lips, to derive advantage from the oral lessons of the teacher, and to carry on communication with others by means of oral language; a second third succeed in uttering articulations and in reading them on the lips, only in a painful, confused and imperfect manner, and renounce this mode of intercourse for signs and writing, or at most pronounce only a few single words; and with the last third, the results are of no possible value in the education and prospects of the pupils. Now let us see to what these results are reduced. We stated above, that one-tenth of the deaf-mutes presented for admission into the German schools, were rejected before any trial; that of those admitted, one-fifth were sent away as incapable of instruction, and of those retained in the institution, hardly a third make sufficient progress in speaking to enable them to use oral language in the interchange of ideas. Thus a third of four-fifths of nine-tenths, is the number of deaf-mutes who really succeed in speaking; less than one-fourth."

Mr. Weld does not state definitely the proportion of pupils

in the German schools, whom he regards as materially benefited by instruction in articulation, but from the general tenor of his report, it is probable that his judgment would not differ essentially from those of the gentlemen already cited.

The institution at London, under the care of Mr. Watson, pays more attention to articulation than any other in Great Britain. It is there a part of the regular course, and all who cannot succeed in making some considerable proficiency in it, are regarded as deficient in intellect.

An intelligent gentleman, who had been ten years connected with the institution, remarked to Mr. Day that “not *one-fourth* of the pupils there can be taught to speak.” From the peculiar difficulties attending such instruction in the English language, to which we have referred, we are confident that this proportion must be greatly reduced, if it was intended to include only those who acquire spoken language so perfectly as to make it their medium of intercourse with society.

It will be seen at once, that where this system is adopted, a large number of deaf-mutes must be rejected at the outset, as incapable of education:—a fact already alluded to in the quotation from Prof. Morel. The school at Zurich, Switzerland, probably stands at the head of all others, in its reputation for success in teaching articulation. Mr. Weld states that the usual number selected from among the annual applicants is not more than *one-fourth* or *one-third* of the whole. In the year 1843, twelve applied, and two only were admitted; the next year four were selected out of twelve, and he was informed by an officer of the institution, that this was about the usual proportion. This is the case, more or less, in all German schools, where articulation is made the basis of instruction, and the care exercised in the choice, will be found to bear a very fair proportion to the success attained by the school, and its reputation.

After the great care thus exercised, in selecting proper subjects, we might hope to find the number who are actually admitted to the privilege of instruction, allowed for a long time to reap its benefits. So far from this, however, we find even of these, an important proportion excluded after a trial. The institution at Zurich, four years since, had from its foundation, admitted eighty-six pupils, and dismissed sixteen from

incapacity ;—about *one in five*. Of the thirty-four pupils admitted from 1838 to 1843, *ten* were dismissed for the same reason ; about *one in three*. The institution at Richen, up to the same date, had received sixty-six pupils, and dismissed nineteen. At Pfortzheim, in the Grand Duchy of Baden, of two hundred and forty-nine pupils received between 1826 and 1844, fifty-two were dismissed, or more than *one in five* ; and this although the Principal had in his possession a list of all the deaf and dumb persons in the Duchy, and before admitting them had obtained exact information with regard to their physical and mental capacities. Mr. Weld mentions the case of a young man, “ belonging to an intelligent family, whose attainments were satisfactory to his parents, but who was dismissed from the school at Zurich because he could not acquire articulation,” and adds, he is “ not willing to suppose that the accomplished head of the institution, pursues this course from want of benevolence, but rather from the conviction that those he declines receiving, or retaining as pupils, are really deficient in intellect, and that labor expended on them would be virtually lost.”

And to what are the unfortunate individuals, thus excluded consigned ? Not to some lower grade of instruction ;—not to the benefits of some more imperfect system, but to the utter darkness and neglect, to the profound gloom of their own unalleviated misfortune. The lot of many who are retained, is sufficiently uninviting. Of the instruction communicated they can know but little. They are made the subjects of a process for weeks, months, and years, which is utterly unintelligible, and exceedingly irksome, without a ray of sunshine to enliven their toil, or cheer them in a journey, which to them has no meaning and apparently no end.

It is important to remark that the large class of deaf-mutes, amounting as we have seen, from three-fourths, to four-fifths of the whole number, (if the instruction is in the *English* language, the proportion whom actual experiment shows to receive little practical benefit, is much larger than this,) are not by any means generally deficient in intellect. A large part of them have good minds, and although, from a stiffness of the vocal organs, or from want of tact, they fail to acquire the sounds

and forms of spoken language, yet under a different system, they do acquire a good knowledge of written language, and the elements of a good common education. In the case of those on the other hand, who receive the most benefit from articulation, and who can be taught the use of spoken language, the skill they acquire is far from removing all traces of their misfortune. Their utterance is still broken and imperfect, so that even in "remarkable cases" of success, and where there is the highest intelligence, this method of communication is so uncertain and unpleasant, that it is often abandoned for some other more agreeable and sure. Mr. Weld mentions the following cases, which are so much in point that we quote them at length.

"I had the pleasure of meeting, (in London,) a lady of rank and mature age, who had been privately educated, and who, although congenitally deaf, used articulation only, in her ordinary intercourse with others. She had received the instructions of an able teacher for fourteen years, had enjoyed the constant company and aid of a talented female friend from her childhood to the day of my visit, and had had the devoted attention of her accomplished mother during a large part of her life, directed especially to this end. She had, in fact enjoyed the best advantages which abundant wealth, and parental affection could furnish. The deaf lady could articulate intelligibly, at least on all common subjects, and was in every respect well educated, considering her misfortune. The tones of her voice were however very unnatural, and I must add, very disagreeable to my ear; so much so, that were she a sister of my own, I should much prefer never to hear her speak, but rather to have her communicate with others by writing, dactylology, or the language of signs."

"Another case was that of a gentleman of good education and superior talents, who had been a teacher for six years, and had previously had the advantages of the best instruction for ten years. He owed much also to the anxious care and efforts of an intelligent relative, who had devoted a great part of her life to his benefit, even being with him during much of his pupilage, for the purpose of aiding him in his studies. He spoke more agreeably than any congenitally deaf person I had before seen,

though still his voice was not a pleasant one. I could understand more than half he said in common conversation readily ; but the other half was often unintelligible. He could also understand me when speaking deliberately and with special care, to perhaps a greater extent ; yet there was frequent need of resorting to signs, dactylology, or writing, and we soon by tacit consent, used one or the other of these means of communication, more than speech."

Another case of great interest was a gentleman who for fourteen years was a private pupil of the London School ; "a man of extraordinary attainments and great excellence of character, who holds in respect to general knowledge, a rank quite superior to that of many at least who have had no similar misfortune to contend with. He belonged to a family of high intelligence, and had enjoyed the best advantages, both at home and at school for the development of his mental powers in the acquisition of knowledge. I was credibly informed, that he had more or less knowledge of sixteen languages ; that is, as I understood, the ability to read in them. He is a barrister ; and though he pleads no causes, is employed as chamber-council, and in the management and settlement of estates ; thus doing certain kinds of legal business with credit to himself, and advantage to others. Articulation to such a man would of course be a great benefit. He possesses the ability to use it in some degree ; but it is imperfect, so much so that in the interviews I had the privilege of enjoying with him, he spoke but little. The attempt to do so was evidently embarrassing, and he preferred, as I did also, to converse by writing, or the manual language of the deaf and dumb."

These cases we regard fair specimens of what the system can do for the deaf and dumb under the most favorable circumstances. In how many instances among those who come to us for instruction, do we find these circumstances to meet ? Here is abundant wealth, superior talents, and in two cases out of three, a near friend, who can devote from ten to sixteen years to the special improvement of the individual who is the subject of the misfortune. When they *do* meet, we would certainly advise more or less attention to be given to articulation. In view however of the imperfect results of the system, even under circumstances the most favorable for its success, of the small number of the

deaf and dumb to whom it can bring relief, and of the great number who are unable to obtain from it the slightest benefit, we think it will be long before the intelligent teachers in American institutions will adopt it as a medium of instruction.

We shall notice but one other objection to teaching the deaf and dumb by means of articulation: the bearing of the system upon their religious instruction. This we regard as the most serious of all. The necessities of the system, require that instruction upon moral and religious subjects should be deferred to a late period in the course. Accordingly the German instructors almost universally make no attempt to communicate religious truth till the pupil has been under instruction from two to three years, and in some cases it is deferred till the fifth year! From what has already been said with regard to the proportion of deaf-mutes who can be taught to articulate and read on the lips, it will be evident that instruction conveyed in this manner, must be unintelligible to the great mass of them. Upon the religious exercises of the German schools Mr Day remarks:—

“Religious services, consisting of the daily devotions, and the religious services on the Sabbath, occupy a far less prominent position, and are far less effective than with us. I have taken every opportunity in my power to attend these exercises, and can never recall them to mind without sadness. Conducted as they usually are, through spoken language, with for the most part only a moderate employment of signs, they evidence the certainty that to all but the most advanced pupils, they must prove a perfect loss. So satisfied, indeed, are the German teachers of this, that, in most schools, the greater part of the scholars do not attend the religious instruction on the Sabbath. In some schools, there is no religious instruction on the Lord’s Day; in others only once a fortnight; while in others, I am happy to say, pains are taken to collect the dismissed pupils residing near the institution, and teach them the truths of religion, in connection with the highest class. Very seldom, if ever, is there more than one religious service on the Sabbath, and this generally assumes, as perhaps would be expected, in small institutions, nearly the form of a Sabbath school class with us. Equally defective, from the same cause, are the devotional exercises with which the day is commenced, or the school

opened. Whether a short prayer is articulated by a more advanced scholar, as is sometimes the case ; or the teacher hastily explains a passage of scripture, without prayer, as I have also seen ; or offers prayer himself, by words, none but by far the smallest portion of the scholars understand it. To the large number of the pupils, it is a mere dead form, of very little, if any, advantage."

We wish distinctly to say, that for the sad picture here given of the religious exercises in German schools, we are disposed to hold the system responsible, rather than those who use it. Many of these instructors are doubtless benevolent and excellent men, who take a deep interest in the spiritual welfare of their pupils, and yet feel that this is the best they can do for them. Such facts need little comment. These are indeed the necessary results of articulation, when employed for the religious instruction of the deaf and dumb. Few intelligent persons can engage with interest in exercises which are so senseless and unmeaning. We would not commit deaf-mutes to the tender mercies of such a system, if a better one could be found. In no particular are the comparative merits of the two systems, (articulation, and natural signs,) more distinctly brought out, than in the facilities which they respectively offer, for bringing religious truth to bear upon the mind and heart of the deaf-mute. Mr. Weld presents the value of the two systems in this respect, in the following forcible contrast, considering the German and American schools, as the fair exponents of the systems pursued in each.

"How can any man give an intelligent account, to a deaf class of three months standing, of the great facts, for instance, contained in the first few chapters of the Bible, on the strict German method? But this can be done, and is often done in our American schools, not only to the extreme interest and satisfaction of such a class, but with a speedy and most obvious enlargement of the mental activity and power.

How can one, on this plan, teach the attributes of God? He may indeed point up with a look of solemnity, and utter the sentence, God is good, wise, merciful, almighty, etc.: But what does the pupil understand by this? Almost nothing rightly for a long, long time; nor is it expected that he will or can,

until his growing knowledge of language permits the glimmering light he has received by these attempts very gradually to increase. On the other hand, a pupil of good mind, may be taught these great truths by our method, in a comparatively short time, though they must indeed be repeated and illustrated, as his astonished mind is able to bear them."

We stated at the beginning of our article, that our design was to group together some of the objections which experience and observation have shown to lie against articulation, as a medium of instruction for the deaf and dumb, rather than to enter upon an original investigation of its merits. We have noticed three ; the great difficulty of teaching persons who have been deaf from birth, to articulate, even under the most favorable circumstances, and the vast expense of time and labor required to accomplish it ;—the fact that a large majority of persons belonging to this class, are incapable of receiving such instruction, and therefore do not, and cannot derive the least benefit from it ; and that it is an exceedingly difficult, imperfect and uncertain medium for conveying religious truth to the minds of those whose ears are insensible to the sound of the human voice. The list might be extended almost indefinitely, but the points noticed, are fundamental, and we think, quite sufficient to show, that a worse system for the education of the mass of the deaf and dumb, can hardly be found.

We will only say, in conclusion, that were it not for the inveteracy of habit, and the strength of long cherished associations, we might indulge the hope that even our German fellow-laborers, would at length perceive the great imperfection of their system, and abandon it for a better. If such a change should take place, it would indeed be a new era in deaf-mute instruction, for we believe the ingenuity, the versatility, and the indefatigable patience of the German mind, applied under the auspices of a better system, would work out results in this most interesting field of labor far beyond any thing that the world has yet seen.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE AP-
PEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

Concluded from page 123.

In bringing this series of notices to a conclusion in the present number, we shall have to content ourselves with merely naming the titles, for the most part, of the books which remain to be mentioned. We shall also omit from the list, the Reports of Institutions.

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MISCELLANEOUS.

BY THE EDITOR

Schools for the Deaf and Dumb in the world.

In a late number of the ANNALS, we gave some statistics respecting the number of institutions for the deaf and dumb in Europe and America ; following the *Quatrieme Circulaire*, published at Paris in 1836. We have lately had our attention directed to certain sources of information on this subject, of more recent date ; from which it appears that the schools for the deaf and dumb in some of the European nations are much more numerous now than they were twelve years ago. Mr. Day, in his Report (1844-5) enumerates *one hundred and sixty-two* European institutions of this character, *forty-four* of which were in France, and about *seventy* in the German States. The ninth Hamburg Report (1847) gives the names of just *eighty* German schools for the deaf and dumb, containing in all about *one thousand eight hundred* pupils.

The increase of institutions for deaf-mutes has been rapid. The Second Paris Circular (1829) gives the names of only *eighty-eight*. The Third, (1832) *one hundred and twenty-eight*. The Fourth, (1836) *one hundred and forty*. Mr. Day's Report (1844) gives a list of *one hundred and seventy-two*, and now, (1849) there are probably in the whole world very nearly *two hundred* schools for the deaf and dumb, containing not far from *seven thousand* pupils.

A new paper for the Deaf and Dumb.

We have received the first number of "The Deaf Mute," a semi-monthly paper published at the North Carolina Institution for the Deaf and Dumb, and devoted chiefly to the subject of the instruction of the Deaf and Dumb and the Blind. It is not confined, however, to this subject, but embraces columns of miscellaneous matter, adapted to instruct and amuse the class of persons for whom it is especially intended. We wish abundant success to the conductors of this paper, in their new enterprise.

N O T I C E.

With the present number of the "Annals"—the last of the second volume—we have decided to suspend the publication of the work. We say *suspend*, not *discontinue*, for it is our hope to be able, at some future time, to issue a third, and perhaps a fourth volume. We make no promises, however, for our action in this respect, must depend on circumstances not yet fully determined.

The "Annals" was commenced as an experiment, and with no very strong expectation, on the part of its conductors, that it would be continued for many successive years, as a regular quarterly periodical. Neither has it seemed to us particularly important that a work of this kind should make its appearance, with

all the regularity and uniformity of the ordinary literary and scientific magazines. If a reason is asked for our present suspension, we may reply that our range of topics is somewhat limited; that the labor of preparing articles for the "Annals" has fallen upon a few individuals, who, in the course of the eight numbers already issued, have had an abundant opportunity for saying that which should first be said; that we have not received from our brethren of other institutions, the amount of aid, in the way of contribution to our pages, which we had reason to expect: and that being thus thrown back on our own resources, we prefer to wait, for a time, until additional matter accumulates upon our hands.

Should we, after a rest of months, or even of years, resume the publication of the "Annals," we design to have the future numbers take the form of the past, so that they can be bound together, and present, to outward appearance, no indication of the hiatus between them.

Such of our subscribers as are still in debt for the present volume, are requested to make payment to the publishers, with all convenient despatch.

Date Due

All books are subject to recall after two weeks.

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